



BS 2417 .E3 D3 1922 c.1
Darby, James Ezra, 1856-
Jesus, an economic mediator

copy 1

Jesus
An Economic Mediator
God's Remedy for Industrial
and International Ills

Jesus

An Economic Mediator

God's Remedy for Industrial
and International Ills

By

JAMES E. DARBY, Ph. D., D.D.

Pastor, First Baptist Church, New Brighton, Pa.

*Author of "Darby's Old Testament Charts," "An
Analysis of the Acts and Epistles," etc.*

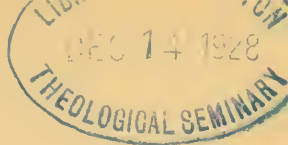


NEW YORK

CHICAGO

Fleming H. Revell Company

LONDON AND EDINBURGH



Copyright, 1922, by
FLEMING H. REVELL COMPANY

Printed in the United States of America

New York : 158 Fifth Avenue
Chicago : 17 North Wabash Ave.
London : 21 Paternoster Square
Edinburgh : 75 Princes Street

Foreword

THIS book does not pretend to be the Mediator: that function belongs to the Son of Man. It does not pretend to be an economic interpretation of the New Testament: that is too large a task for so small a work. It is but a modest attempt to show the need of a Mediator, and of a reinterpretation of His words, and also to illustrate some ways in which a new light might break out of the Old Book, and by which it might be given its rightful place in industrialism and internationalism. This would add immeasurably to human happiness and bring added honour to the Man of Galilee.

In the midst of changing thought and world-wide unrest, Jesus Christ still stands as the central figure. In Him, but in no other, all can unite. The economic, social, industrial and international phases of His teaching have been obscured. The emphasis has been put upon the spiritual, to the neglect of its material, aspects.

That the spiritual is of chief concern is not for a moment denied; but on the material side will be found some of the rich treasures of His storehouse of infinite wisdom. The spiritual side of His teaching is well established: there He is the Mediator. This

work does not seek to detract an iota from it. It only pleads for Jesus' ideal of salvation for the whole person—for a spiritual, mental, moral and physical salvation. We owe it to Him to give Him the place of Mediator in industrial and international matters. We owe it to capital and labour to provide a Mediator who is just, fair and impartial.

The same application of Jesus' teaching that would banish industrial and economic misunderstandings, if applied to international problems, would cause wars to cease. War prevention is treated but briefly, since the same principles apply to both. A Mediator for human differences would settle war problems, as truly, as the problems of industrialism. In fact, the problem is one,—namely, the problem of human differences.

The development of the theme seems to require more than merely textual exegesis, since present-day democracy, industrialism and internationalism are the growth of certain forms of thought. These thought-forms are closely linked with evolutionary theories, the monarchical philosophy of the centuries, and also the struggle for liberty from the days of King John, at Runnymede, to the settling of America, and the development of her resources which has given the United States her place among the nations of the world. This will account for some historical matter, which otherwise might seem irrelevant.

Considerable space is given to Roman customs and slavery, as it is there that infection seems to have entered the ecclesiastical body; and to make effective

the ethical teaching of Jesus it is necessary to separate what He taught from the accumulations which became more or less closely associated with it in the early years of Christian theology.

In his Introduction to Political Economy, R. T. Ely defines the word "economic" in the sense in which it is generally used throughout these chapters: "In so far as man is engaged in efforts to secure material goods for the satisfaction of his wants, we may speak of his activity as 'economic,' and the regular succession of these efforts we may call his economic life." It will be found set over against spiritual values, in most instances. We use it in general as the science which treats of the development of material resources and the means and methods of living well, for the family and the individual. It is used in the sense of political economy only when it is applied to matters of state.

It is impossible to acknowledge separately all sources from which help has been received. Direct quotations are indicated, and in most instances the authors are given. However, much that has passed through the author's mind is given in his own words, while doubtless the thoughts belong to others. No small part of the suggestive material has been drawn from the mill workers, owners and managers in the busy industrial district of which Pittsburgh, Pennsylvania, is the center. The chapters were penned in such bits of time as could be spared from a busy pastorate in that city.

Before being woven into book form, the substance

of most of these chapters was used in addresses to audiences composed largely of workingmen, with always a few employers present. One of them delivered before a ministers' conference invoked two private criticisms which have been kept in mind in the preparation of the volume. The first was by a veteran newspaper man, not a minister, who came to hear the paper, and who said:

"That was a fine address, but it overshot the mark. Labouring men do not understand such presentations, and cannot be led to follow such lines of argument."

Then it was explained that the address had been given to an audience of working folks and employers before it was brought to the ministers, and that the workingmen had requested its repetition at another place. They both understood and appreciated it. Not all workingmen and employers have been ready to accept all the conclusions of the addresses, but they have always understood them. Of course they were intelligent, thoughtful men. That which men understand in speech they will the more fully understand in print. This will explain the plain, untechnical, and in some instances unscientific, method of presentation. It has been written for the general reader, not for the scholar and investigator who has time and libraries at his disposal. Foundation truths are dealt with, rather than theories which as yet have but an academic interest.

The other very friendly and suggestive criticism was this:

"Bible students, and especially ministers, already know that the gospel of Jesus applied to economic and international problems would bring about their happy solution. There is no need to argue that point."

Of course they do. They know a great deal more about it than these pages attempt to present. However, their knowledge doesn't seem to have functioned in the control of the forces which make for industrial confidence and international peace. Admitting the efficacy of the remedy, and having diagnosed the disease, it yet remains to apply the remedy to the disease, and that under conditions which are favourable to a response to treatment. Is not this the weak spot in the effort to cure industrial ills? This work presents a method of application which the author believes has not been presented heretofore, and which is in keeping with the democracy of the age, the trend of to-day's thought, and the teaching of the Master—the remedy which divine wisdom has prescribed. Remembering the suggestion that the remedy is already known, emphasis has been placed upon its application—upon the method of treatment—rather than upon the specific qualities of the remedy.

In selecting the data that is presented, only that has been chosen which it is believed will demonstrate some of the ways in which the remedy may be applied, and will show the fuller mission of Jesus as Mediator of the Second Commandment, as well as the First.

It is believed that the book has a place and a mission peculiarly its own. A careful reading will show

at least three lines of value which justify its existence:

It outlines a new background and a new setting for the interpretation of Jesus' teaching; it suggests special economic relationships which give a wider meaning to His messages; and it will be found unique in its presentation of a new position of high honour and untold usefulness to which the Son of Man should be exalted,—namely, that of Mediator in all social, industrial and international transactions. There is crying need for such mediation.

The problem in bygone ages
Was war, and work, and wages—
And war stood first.
The problem now pressing sore
Is work, and wage, and war—
The order we've reversed.

Alas! that is about all that we have done. If we know the solution, happy are we if we have the courage to apply the remedy.

This work is offered not as a substitute for the accepted interpretations of Scripture—and certainly not to antagonize them—but as a modest contribution toward the application of God's remedy to the world's woe, through the reconciling of hostile interest and the establishing of right personal relationships. May it be so used as to help to insure peace, prosperity and happiness, as well as brighten the hope of heaven!

J. E. D.

New Brighton, Pa.

Contents

I.	THE MEDIATORIAL MISSION OF THE MASTER	13
II.	WHY THE QUEST FOR A MEDIATOR AND HIS CODE ?	26
III.	CODE AND CREED A PRESENT NEED	41
IV.	DEMOCRACY DOMINANT IN THE OLD TESTAMENT	52
V.	SLAVERY IMPOSED BY ROME	64
VI.	MEDIATORIAL INSURGENCY	75
VII.	THE MEDIATOR AND THE COMMON PEOPLE	86
VIII.	THE KINGDOM OF GOD THE FIELD AND FORCE OF THE MEDIATOR	99
IX.	DEAD MEN WIN NO VICTORIES IN HIS KINGDOM	110
X.	EQUALITY IN CODE AND CONDUCT	122
XI.	SIN, SUFFERING AND WANT	135
XII.	THE MAKING AND USING OF MONEY	146
XIII.	COMMUNISM OR CAPITALISM ?	159
XIV.	ECONOMICS IN THE JUDGMENT CODE	172
XV.	THE MEDIATOR'S REMEDY FOR STRIKES AND WARS	183

XVI.	REJECTION, CRUCIFIXION, DESTRUCTION .	195
XVII.	AN IMPERIALIZED DEMOCRACY . .	210
XVIII.	THE KINGDOM IDEAL ENSWATHED . .	223
XIX.	BACK TO THE MEDIATOR . . .	236
XX.	SOLIDARITY OF INTERESTS . . .	251

I

THE MEDIATORIAL MISSION OF THE MASTER

“There is one God, one Mediator also between God and men, himself man, Christ Jesus.”—*1 Timothy 2: 5.*

WHEREIN is the after-death influence and power of Jesus different from that of the world's great men? The Apostle Paul systematized the teaching of Jesus, and through his missionary achievement and the force of his writings has immortalized himself; but no one thinks of ascribing to the Apostle the after-death power that belongs to his Master.

Shakespeare still exerts a mighty influence through the power of literature; Darwin through the teaching of a new science of creation; the great thinkers of ancient Greece by their systems of philosophy; Moses, the mediator of the Old Covenant, through the ethical teaching of the Ten Commandments and the legal code which he compiled.

However, Moses died, the Grecian philosophers have departed, the great thinkers are known only by their works which they have left, and Paul has gone to receive his crown. “Being dead they yet speak,” it is true, but do they speak in the same sense in which Jesus speaks? Is His after-death voice and power as theirs, or is there the imperative of personality in

Him that is not found in others? He speaks as a living person who is, rather the reverberating voice of one who was. As waves upon a quiet lake lose force as they recede from the point at which the water was stirred, so does the influence of earth's greatest men lessen with the passing of the centuries. It is not so with Jesus: never was He so forceful as now. His influence in the world is constantly accelerated by a mystic power which adds to its momentum. To-day He appeals to us as a living Person, rather than one who once lived, taught and wrought, and then passed away. Through history, literature and art, the influence of worthy men lives after them, but in the consciousness of every devout thinker Jesus Christ is both a Power and a living Person, unique, sublime and different from any other person who ever passed the portals of death. Why?

The fact of His resurrection is not a sufficient explanation; for the circumstances of their deaths, and their presence in the Transfiguration scene, prove that at least Moses and Elijah had risen and no such power is attributed to them. Perhaps a partial answer may be seen in the purpose of His mission; for, "he ever liveth to make intercession."

Jesus made provision for His permanent presence on earth after His death by the gift of the Holy Spirit to believers. His body would be seen no more, but His Spirit would operate through other human bodies, which would be surrendered to Him, to do His will. Their feet would go on errands of mercy for Him; their hands would minister for Him, and

their vocal organs would speak for Him. Their minds would be filled with His truth and their hearts inspired by His love. Instead of one human body, millions of human bodies would become the temples of the Holy Spirit, and constitute His body upon earth. To one able to bestow such power, death would but multiply His presence through the multitude of witnesses which would be raised up.

That His Spirit may act otherwise than through human bodies, is of course conceded, but this well-recognized medium of His activities is sufficient to prove that Jesus lives not the celestial life, alone, but that His life is so interwoven with the lives of His people that He ever lives to make intercession, not alone in heaven for them, but on earth with them.

Have we yet conceived the force and fullness of the preparation which Jesus made for His after-death presence and activity upon the earth? "Lo, I am with you always," He said to His disciples. For what purpose? That they might go into the world and make other disciples, "teaching them to observe all things whatsoever I have commanded you." In these "all things," there is quite a comprehensive task. Have we yet seen it in its fullness, or measured its entirety?

A phase of it long overlooked may be seen in His Mediatorial Mission. In his epistle to the Galatians (3: 19-20), Paul presents the fact of the law having been given by the ministration of angels, but conveyed to the people by a mediator. Moses, evidently, is the mediator to whom he refers. The epistle to the

Hebrews contrasts the New Covenant with the Old, and shows Jesus to be the Mediator of the New (12: 24) and also "the Mediator of a better Covenant" (8: 6) and that through the sacrificial offering of Himself He became the Mediator of the New Covenant, as was Moses of the Old Covenant, or Testament.

Two questions confront us: What is the meaning of "Mediator," and what is included in the New Covenant?

By Mediator we understand one who goes between, mediates differences, reconciles parties at variance with each other, and brings about peace. The Greek word *Μεσίτης*, translated mediator, is used but six times in the New Testament. The passages in which it occurs already have been cited. Once it is applied to Moses and five times to Jesus. Passages showing Jesus' work of conciliation, in which He acts as Mediator, are numerous and abundantly confirm the teaching of these passages. Meyers' Critical and Exegetical Commentary summarizes the discussion of the exegetical meaning of First Timothy 2: 5 as follows:

"He (Jesus) is the mediator for both (God and man) in so far as only through him does God accomplish his purpose of salvation regarding men, and in so far as only through him can men reach the *goal appointed them by God*."

What is "the goal appointed men by God"? Is it only to enter heaven hereafter, or to also have some

part in bringing the kingdom of heaven to earth? Jesus called folks not to leave earth and enter heaven, but to bring the reign of heaven onto earth. He did not put them into heaven, but He put the spirit of heaven into them—surely a part of “the goal appointed them.” Entrance into heaven is a goal which is happy to contemplate, but to have the spirit of heaven enter the hearts of men and give them a foretaste here and now is a painful and pressing necessity, bearing in upon the average man at every angle of his life. Can he look to a Saviour who is his Mediator between God and his own soul, and also a Mediator between men, showing him that he cannot maintain an attitude of righteousness toward God while practicing iniquity toward his fellowmen?

Jesus refused to be made a king, withdrawing Himself when He was sought for that purpose. When men thought and spake in the language of monarchy, He could make Himself understood to Pilate only by admitting a kingship, but He accompanied it with the declaration that His kingdom is not of this world. He also declined to be made an *ex parte* judge, or divider, when selfishness sought His help to secure added shekels by compelling the division of an estate. He declined to be a legal, “over” ruler, but never denied His gracious offices when chosen to rule from within.

To His disciples, Jesus was a Mediator between them and God, bringing to them the knowledge of God and securing their right relationship to Him. He was also a Mediator between them in their rela-

tionships one with another, and with the social and business world of which they were a part. Their differences were referred to Him. He sympathetically bore their weaknesses and adjusted their relations. When the question of divorce was referred to Him, His mediatorial interpretation extended to those who were not His disciples. When the woman was taken in sin, like a Mediator He stood between her and her accusers. When the temple guard came to arrest Him, He stood between that armed force and His disciples, hurling back the forces by the majesty of His presence.

His unsullied character stands forth in its supremest grandeur as a Mediator and Reconciler. Through His mediation, souls become reconciled to God. This is essential as a starting-point; for men must first be reconciled to God before they can be at peace one with another. The great unrest in the world is due largely to the fact that men have orphaned themselves from God: they are adrift from home, know not the Father and regard not their brothers.

Paul presents Jesus as "reconciling the world unto himself" (2 Cor. 5: 19) and declares that the purpose of God is "by him to reconcile *all things* unto himself" (Col. 1: 20).

That reconciliation had a primal place in His mission appears from such passages as Matthew 5: 24, in which it is put before sacrifice and the worshipper is enjoined to first be reconciled to his brother. The first work laid upon His Church was that of serving as a "court of conciliation" (Matt. 18: 17) by be-

coming a channel through which His mediatorial mission could be accomplished.

So far, this view is so conservatively orthodox that its statement seems a mere truism. We have been confining it to the spiritual relationship of the soul to God. Is there an ethical side to it? The Scriptures examined imply a fuller and larger application of His mediatorial work than has yet been conceded. There is "one Mediator between God and men, himself man, Christ Jesus." Is He a Mediator between men, as well as between God and men? It will be noticed that He is not a Mediator between God and man, but the plural "men" is used, making Him a Mediator between men.

What must be included in His reconciling "all things unto God"? Doubtless all that is at variance with God's purposes—injustice, wrong-doing, oppression, unfilial views of God and unbrotherly action toward men. It must include national injustice, industrial wrongs, business "crookedness" and whatsoever is out of harmony with the law of the Lord. Jesus' mission as Mediator must be coextensive with His commission to reconcile all things unto God. This conception of His mission will add to His honour and service by enthroning Him as Mediator in all human differences—international, economic and industrial, as well as a Mediator of spiritual interests.

Our second inquiry is concerning the things included in the New and better Covenant than that of Moses. Is it purely spiritual, or does it have a bearing upon ethical and economic matters? Moses, as

the mediator of the law, presented ethical standards covering every phase of life. Shall Jesus, the Mediator of grace, have a narrower mission? Does not the whole Word of God receive its power and vitality through Him? If His Covenant does not include reconciliation between men, in their differences arising from industrial and economic relationships, how shall His mission of peace-making be explained? Does not this section of the New Covenant include this?

“This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and on their hearts will I write them: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his fellow-citizen, and every man his brother, saying, Know ye the Lord: for all shall know me, from the least unto the greatest of them.”—*Heb. 8: 10-11.*

Here is the substance of the New Covenant, which the Mediator is to make effective. Every man shall be made to know the Lord. This implies an acknowledgment of Him in every realm of life. The accomplishing of this will make Jesus the Mediator, not of a segment of one's life, but of its entire circle.

However, the objection may be raised that a dead person cannot mediate in the realm of business, industry and international relations. In the consciousness of the world's best people, it is an established fact that Jesus is not dead: He is a living personality and the world's strongest force to-day.

“But His presence is only spiritual,” is another

objection. In a right world order, the spiritual will predominate, as the mind controls the body. When men recognize the spiritual as the power that will prevail eternally, our wranglings and misunderstandings over the trifling material things of life will sink into nothingness. Woe unto the people who reverse God's order and allow the material to control the spiritual.

"We cannot see Jesus," will be another objection. We do not see the law of gravitation, but we solve our problems in physics by complying with it. Things seen are temporal: unseen powers are eternal.

"By what practical method could Jesus be made a Mediator in the workaday world?"

Here is His plan in outline. Volumes would be needed to elaborate it:

First He reconciles men to God, teaches them a new love, inspires them to extend that love to others, and shows them that as the Father makes His sun to shine on the just and the unjust, and gives His rain to the fields of the righteous and the ungodly, so they should strive for this perfection of love that will bring them into right relationship to one another.

Then He teaches that the words which He spake are the law by which we are to be judged on the last day, and consequently that they should be made the code by which we live. Giving renewed men the aid of the Holy Spirit to enable them to understand His words ("He shall teach you all things, and bring to your remembrance all that I said unto you."—*John 14: 26*) He also makes them the code of the Mediator by which differences should be adjusted.

In Him is found a Teacher whose utterances are impartial and strictly fair to all. They constitute a code which should be presented to the world as the standard of fairness and the basis of all decisions. When accepted, this code would constitute the point of contact for all disputants, provide a common ground, exalt the Teacher as Mediator, and bring a happy solution to all problems of industry, business and statecraft.

But He must be chosen. Jesus does not force Himself upon folks who do not seek Him. Many choose Him as Lord and Saviour who do not allow Him the position of Mediator in their affairs with men. They bar Him from the shop, office and counting-room, and consequently, because of their unbelief, He does no mighty works in their realm of economics.

“By what authority would His decisions be enforced?” By the authority of an enlightened conscience. Herein may be seen the wisdom of the Mediator in providing the Holy Spirit to be “God’s deputy in the soul,” to enlighten human conscience and keep it tender toward God and men. Conscience makes public opinion and establishes customs. Men in whom the voice of conscience is weak respect public opinion, and will not antagonize the customs of a community—unless, indeed, they have reached the point where they are willing to become criminals and social outcasts.

Not all that would follow the acceptance of His mediatorship in the realm of economics can be foreseen, but some of the results are self-evident:

Making Him Mediator between men would personalize their relations, and make brotherhood a working possibility. Here may be seen the control of sweet reasonableness, which the Mediator would exercise with a brotherhood of the highest type. Thoughtful folks are coming to look upon justice, fellowship and coöperation as containing the only promise of peace. Inspiring men by His Spirit, and enlightening them by His truth, such a Mediator would cause them to become "kindly affectioned one toward another." This would end disputes by changing attitudes. With an agreement that all things should be done in accordance with His teaching, industry would become a fellowship of effort, and a common enterprise in which men unite to serve the public. The common good would be made the main object of every worker and capitalist, while wages and profits would be but by-products. It would mean new relations among men: a fellowship in the common tasks.

Guiding industry in the spirit of His teaching would obviate strikes, lockouts, etc., and even render unnecessary arbitration and other methods of settling differences. It would create a personal relationship, founded on justice and brotherliness, which would forever prevent the rising of strife. The world's unrest, to a great extent, is a protest against its business and industry being conducted for selfish purposes and private gain, rather than for the public service and the highest communal welfare. To let Jesus control our thought and action, would exalt justice and fellowship and enthrone Him as Mediator. He would ren-

der His decisions in the secret recesses of men's souls, but would render them so effectively that they would permeate the social, industrial and business world.

This applies, also, to international relations.

Peace is promised to men in whom God is well pleased (Luke 2: 14) and by effecting reconciliation between God and men, Jesus opens the way for world peace, as truly as for business and industrial fellowship. The full cost of the World War is unknown, but as early as 1920 the following summaries were given: Number of lives lost, 35,380,000, European nations losing nine per cent. of their population; money cost, \$194,000,000,000, perhaps \$10,000,000,000 more than the entire United States would bring if placed upon the market. The per capita debt in all countries from which figures are available equals \$150 per person. In the United States, the public debt leaped from \$11.32 per capita January 1, 1917 to \$240 per capita in 1920; or a first mortgage of fifteen per cent. on the entire property in the United States. The human agony and suffering cannot be told, but what distressedly forceful arguments are these figures for a Mediator who would bring peace to the earth—arguments both humane and economic!

Make Jesus Mediator in the sense which the following chapters undertake to show, and it will establish such personal relationships of coöperation and respect that mediation will take the place of antagonism, confidence the place of distrust and suspicion, and will usher in a period of international peace and industrial and economic prosperity such as the world

has not yet seen. Surely this consideration should lead to a restudy of the messages of Jesus, with the mediatorial idea in mind. Such a survey is attempted, in outline, in the following pages.

How this would change human beings, which, after all, are the real products of civilization!

The faces we see and the folks that we meet
On lonely highways and the thronged city street
Portray the wishes, the thoughts and the ways,
That are born by our century's strenuous days.

Our history we write very much less in books
Than in faces and features, in forms and in looks.
Of industry's products, whate'er they may be,
The most telling fruits are the people we see.

For the test of a really great civilization
Isn't kicking a goal, or licking a nation;
But what it has been, and what it's to be,
Is writ in the lines on the faces we see.

There humour and tragedy, pathos and gloom,
With beauty and ugliness flourish and bloom.
The wise read the lesson and put it to use:
The faces we see are the fruits we produce.

The maimed of the war are sad to behold.
Those crushed in the struggle for power and gold,
With pitiful eye and pale visioned face,
Are also the fruits of our present-day pace.

II

WHY THE QUEST FOR A MEDIATOR AND HIS CODE?

“Being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear: having a good conscience.”—*1 Peter 3: 15-16.*

THE Bible has been interpreted geographically, grammatically, theologically, historically and in practically every other way except economically. Since economics is the science that covers the field of human well-being, and is the fundamental law of life, why not interpret it from that point of view? Certainly it should be interpreted from the point of view from which it was written. It would be very unfair to interpret an essay on medicine by the rules of astronomy; likewise it is easy to miss the mind of the Spirit by interpreting a message that was spoken to meet an economic and individual need in the terms of theology, or the cold, unyielding criticism of grammatical rules.

Economics is the open sesame to the interpretation of Jesus' sayings; for He addressed His messages to the common needs and felt wants of His countrymen. To understand Him correctly, we need to consider the living and working conditions of Jesus' day.

They form the background of His messages. His spiritual truths are drawn from them.

We have long been satisfied with the spiritual emphasis which His messages have received. Now times have changed. We are not only facing a new day, but are living in a new world. The transition of thought has changed kingdoms. The world is rapidly passing from the monarchical to the democratic form of government, and the thought-forms of the ages are changing. The trend is from slavery to freedom. Every true victory brings larger liberty to mankind. This means freedom of thought, as well as freedom of the ballot. The social democracy is insisting that it means industrial freedom, also, by giving to every worker the "square deal" and substituting the Golden Rule for the rule of gold. We have passed from a period of fraternal life, when the employer and employee worked side by side and discussed their problems together, to an age of class consciousness wherein each knows but little of the other's wants and ways.

The intellectual history of the period through which we have passed in the last half-century shows remarkable changes of thought. The transition has been rapid and its effect upon economical theories far-reaching. There has been an intellectual stress that has caused many creeds to crumble and has reconstructed much of our thinking.

We have passed through the period when evolution and the development theory have put their hardest stress and strain upon Christian faith. About the

middle of the past century, Herbert Spencer gave us his system of "Cosmical Evolution." While men of science were meditating upon his philosophy, and theologians were inquiring whether or not evolution would banish God from their universe and crush Christian faith, another writer appeared with the strongest single contribution that has yet been made to the theory of development.

In 1859, Charles Darwin's "Origin of Species by Natural Selection" appeared. This was reinforced by his "Descent of Man," in 1871. So strong and convincing were his arguments in favour of biological evolution that even his bitterest opponents did not dare to ignore them. It was a challenge to the old theology.

Darwin's efforts to establish man's descent on the principles of evolution were hailed with enthusiastic plaudits by the social democracy. Karl Marx said:

"Nothing ever gives me greater pleasure than to have my name linked with Darwin's. His wonderful work makes my own absolutely impregnable. Darwin may not know it, but he belongs to the Social Revolution."

The effect of the principles of evolution, and especially when coupled with the socialism of Marx, which is rankly materialistic, was to obscure the spiritual and put strong emphasis upon materialism.

Very closely connected with these changes, there came into vogue the "Scientific Method." Devotees of natural science can gather data and weigh conclusions with an accuracy that is scarcely possible to the

mind dealing with abstract things. The eye can be seen, the hand felt; plants can be analyzed and animals weighed; but who has seen, and what scales are sensitive enough to weigh, a human soul? It became easy to emphasize the physical beyond the spiritual, and even to question the existence of the eternal world—and who could visualize its geography, or give specimens of its flora and fauna? Who could demonstrate the unseen and eternal? Physical wants, as always, were pressing, and why should not the emphasis be shifted from a seeming uncertainty to that which was a conscious, and often painful, reality? So reasoned many a bread-winner.

Scarcely were we getting our bearings from the mazes of scientific investigation, when the "Historical Method" was thrust upon us. Then we were told that the formation of any theory must be from a study of the history of the objects under consideration. The materials and very sources of history were questioned. Men went back not only *to* the older sources but *through* them. Gibbon's "Decline and Fall of Rome" showed little regard for time-honoured traditions, especially those clustering about the Church of the period.

After his philosophical writings, David Hume gave us his "History of England," which is practically his system of philosophy applied to history.

As early as the second half of the eighteenth century, the history of art, of revelation, and of humanity had been wrought out by leading thinkers, who conceived them from the newer point of view. How-

ever, the force of the Historical Method was not felt in America until a much later date. Grave fears were awakened when men began to apply the Historical Method to Bible study, subjecting each book to the criteria of literary criticism and interpreting it in the light of the history of the period in which it was written. Now we are conscious of the value of it. (Why not carry it into the realm of industrialism and economics, and inquire what were the social and industrial conditions of the people to whom Jesus spake, and why not apply it to our own system?)

However, these changes in thought and method led away from the old moorings and invited to new forms. There came a groping for a view of the Scriptures that would adapt them to modern life, and fit them to the needs of twentieth century people. The theology of St. Augustine is no more satisfying to the modern workingman than is a last summer's hat to a lady of fashion. He wants its spiritual message—he needs that, too—but he feels in his soul that there is more of a message in the Gospel to which he is entitled. He doesn't want a segment of truth: he wants the whole circle. The Church with a fraction of a message doesn't appeal to him. Does this indicate that men are breaking away from the faith in which they have been reared? If so, to what will they anchor? What changes in their attitude would be wrought if Jesus were given the place of Mediator, and His messages interpreted according to the changed thought-forms and present-day needs?

As a matter of self-preservation, churches need to

seek an economic interpretation of the code of Jesus. In many older settlements, and down-town sections of cities, churches are gradually dying or moving out. The very plausible reason usually assigned is that churches are attended and supported by the great Middle Class of people, and that in these places this Middle Class is sinking into the Lower Class, graduating into the Upper Class, or seeking relief from the struggle by moving away. Must this class, which is most vital to civilization, become extinct when there is no rural or suburban district into which it can move?

If churches were functioning properly, would they not save it?

On the spiritual side they should be able to close the widening chasm by an exemplification of brotherhood that would make men "one in Christ Jesus," regardless of class distinctions.

On the economic side, they should be able to secure for every one such a square deal and fair chance that only the wilfully incompetent could sink into what some are pleased to call the Lower Class. With many churches, it is becoming a case of "do or die." What threatens its members threatens a church. If the great American Middle Class is destroyed, how shall any of the churches live? If churches can prevent its extinction and do not, are they guilty of suicide? While grateful for members from the other classes, few churches could live without this class.

Meanwhile, it cannot be denied that the best people in the world, and the people who have the

keenest interest in social and economic welfare, are to be found in the churches. Neither should it be denied that the four Gospels contain a social program that is all-sufficient for the world's redemption, and that it is the only program that can be effective. There stands the Man of Galilee, the world's Champion in every line of endeavour, and the only one on whom the people in all walks of life, and in all lands, can unite. Being the final Judge of humanity, why not allow Him to settle present problems? Why are folks turning away from Him and His churches? Economic conditions may account for it. A recent writer said:

“A vicious economic system can in six days destroy more souls than one seventh day, or seventy times one seventh day, can rebuild.”

In 1920, the Interchurch World Movement reported that thousands of German church members were renouncing their churches and were assigning economic conditions as their reason for so doing.

Not to discard the old, it is nevertheless true that both a new view-point and a new emphasis are needed. Truth cannot be rehabilitated in the grave clothes of outworn formulas. The new wine of Scriptural truth must be put into the new wineskins of social and economic teaching. This truth needs to be put so plainly that the man of the shop and mill, the store and office, as well as the cloistered scholar, can understand it. It must have a purpose and a mission that will grip him. No mouldy odour must arise from its

literature. Expositions born in the days of Roman imperialism, fostered by fire and sword in the Dark Ages, made the footman of kings and emperors, and the spurs with which the "Overman" has ridden the masses—no such message of might will minister to the modern man. And yet, interpretations written when men thought in terms of monarchy and maintained the divine right of kings are still given. Commentaries bristling with interpretations born of a belief in the divine rights of the privileged class grace, or disgrace, our shelves. Behind cloistered walls men have sought the meaning of Jesus' words by the aid of grammars and lexicons, forgetting the conditions that prevailed in His day and gave rise to most of His sayings. However, down in the heart of the modern man—often suffering and lonesome—there is a longing for a present-day message and a friendly touch of one whom he can make the Mediator of his spiritual and material interests.

Why should this marvellously rich field be neglected? Why should there not be a message breathing the social spirit—a message born of an economic interpretation of Jesus' words? Why should they not be made the law for the settlement of human differences? This phase of the Gospels is exceedingly interesting, and as a mine it is one of richest ore. Men are seeking these messages, and in many instances are receiving them from sources unfriendly to the churches and to Christianity. Doubtless this has much to do with the drifting away from religious services. Why should not the message come from

friendly lips? Many of the wisest writers on social and economic problems admit that the truths of the Gospels are needed: that men are without chart and compass, and largely without motive, when they are deprived of these truths. They have no Umpire to decide, no Mediator to guide them. Those who are skilled in Biblical interpretation can bring these saving truths to the economic world—bring them in their right relationship to other truths—and thus represent the Mediator by presenting a symmetrical wholeness of His teaching, and not *misrepresent* Him by mutilated and maimed sections of His great doctrines.

Reform is in the air, and reforms proceed upward. They begin with the rank and file. The favoured class are too well satisfied to want to disturb the existing order. This has been true throughout the world's history. History is repeating itself now. Europe is trembling with the birth throes of new ambitions, while America feels the quivering of a volcano on the eve of eruption. The common people, to whom the democracy of the Gospels appeals, are pressing new demands. Good men and women in the privileged class have a friendly, sympathetic and charitable feeling toward the rank and file, and are willing to help. And yet, many of them dread anything that will change the existing social order, or interfere with the industrial system. The churches have large representations of these good folks in their folds. The result is that many of them are apathetic. A lecturer on economics, whose influence leads from churches rather than to them, recently said:

"I speak to four classes: Labour organizations, patriotic societies, women's organizations and church bodies. My reception is in this order. Do you wonder that I am turning away from the churches?"

Merchants who have in stock the goods that their patrons are demanding are too wise to stack them away in their storehouses and undertake to push upon their customers goods which they do not want. Quite the contrary: they learn what is wanted and then scour the markets to get it. Christians need not go outside the Bible to meet the present-day demand. The common people are asking for the social and economic message of Jesus. The Gospels contain it. Shall it be shelved, theological theories brought forward, and pious platitudes take the place of the red-blooded social message of Jesus?

The love of human welfare is a strong motive in this quest for a Mediator and his code. Temporal wants are pressing upon us from every angle, and will be while bread and butter are necessary to sustain our physical being. It is sadly suggestive that the death rate is increasing as the cost of living mounts upward. It is but a truism to say that without a physical existence our spiritual life cannot be maintained on this mundane sphere. The human body is the medium of communication between the physical universe and the immortal soul. The function of the body is recognized in the ethics of Jesus and provision for its welfare is made.

Another reason lies in the extensive literature that is coming into existence, bearing upon the social

democracy, modernism and the various phases of industrial life. Shall it be Christian, or atheistic, in tone? Men have misunderstood the messages of the churches and unwise leaders have fanned the flame of prejudice into the fires of a bitter and determined opposition. Would not a fair interpretation of Jesus' message, with special emphasis upon the economic side, go far toward removing misapprehension and restoring harmony?

But there remains another and perhaps more imperative reason: The Bolshevistic spirit, which is "boring from within" and permeating the masses, is questioning the possibility of a Christian, industrial, or even political democracy. Shall we be driven into pagan autocracy, or blighting and blasting Bolshevism? Is there a middle ground for a republican form of democracy?

Business and industry are looking to the churches for aid in solving the problem. An editorial excerpt on "The Needs of the Hour" thus expresses the sentiment of "big business":

"The solving of the labour situation is wholly a question of religion. We employers should learn to give up and labour should wake up. However, neither of us will do it unless actuated by religious motives."—*Roger W. Babson, Business Analyst.*

Charles M. Schwab, of the Bethlehem Steel Corporation, recently said:

"I am a firm believer in the fact that in a strong religious sentiment lies the firmest foundation for the preservation of our civilization."

The following sentiment of Hamilton Holt, editor of *The Independent*, shows that a man thinking from an entirely different angle of life is driven to the same conclusion:

“In these days of reconstruction when the very foundations of society are rocking, we need to stress the great moral principles of Christianity, and they alone can save us.”

Hon. Robert Lansing, former Secretary of State, saw clearly and reasoned accurately when he said:

“To bring men back to the spiritual standard, to make Christ's principles an impelling force in the reconstruction of society, and to teach men to think true and to live true is the mighty task to which the Church is called.”

From the point of view of a great educator, the need of such a Mediator receives further emphasis:

“The spirit of Christianity alone can cope successfully with those influences steadily growing in our country which tend to destroy our great institutions, both religious and political.”—*John Grier Hibben, President Princeton University.*

John D. Rockefeller, Jr., is reported to have said that

“The only safe rule of life is to do unto others as you would have them do unto you,”

and to have argued that the Golden Rule can be used in business; that the labourers of the country are not

seeking exorbitant wages, but a recognition of their manhood; and that from personal experience he knows that most of the questions arising between employers and employees can be settled without trouble by a fair contact between the parties and a man to man consideration of the questions in dispute, each trying to put himself in the place of the other.

Would not the Golden Rule in business and industry mean the mediatorship of Jesus?

The following will still further indicate the trend toward the establishing of closer personal relationships and the settling of disputes in the spirit of Jesus:

January 1, 1921, the Pennsylvania Railroad Company announced an agreement between the company and the representatives of its engine and train service employees by which the "Joint Reviewing Committee of the Pennsylvania Railroad System" was established as a medium to carry out the purposes of peaceful adjustment of differences between the company and the employees. For the first time in the history of the railroad, the employees involved will have equal voice and vote with the management. The committee will constitute a court of review involving grievances, rules, working conditions and discipline. In the announcement it was said:

"The management feels justified in expressing the conclusion that the understanding reached should not only make future strikes wholly unnecessary, but should obviate even the necessity of ever taking a strike vote . . . if both sides will live up to the friendly

spirit with which the understanding has been established."

Is not this but another way of saying that the undertaking will succeed if the spirit of Jesus prevails, thus allowing Him to mediate the deliberations?

That this method of adjustment has met difficulties and opposition is not surprising: all new and pronouncedly aggressive attempts do. Overmuch railroad legislation has hampered the efforts of employers and employees. However, such attempts to establish right personal relationships are much more in keeping with the spirit and purpose of the Mediator than are strikes and lockouts, and should be heartily encouraged.

Men pursuing the art of war appreciate the peace principles of the Mediator. Hon. Josephus Daniels, when Secretary of the Navy, said:

"The only real and permanent solution of the vexing problems which seem more acute than ever since the end of the World War is the application of the Golden Rule."

The voice of labour resounds in the following resolutions, unanimously adopted by the Labour Council of Wheeling, West Virginia:

"First, Be it hereby resolved, that we, the duly elected delegates representing all of the organized crafts of the Wheeling District, do hereby unanimously declare it to be our belief that the teachings of Christ constitute a platform upon which all men can agree.

"Secondly, That we believe that they can be applied to modern industrial problems.

“Thirdly, That we will coöperate with those who will join with us in an earnest endeavour to apply His teaching in the Wheeling District.

“Fourthly, As further evidence of our sincerity we have duly appointed a committee of three to confer and decide what method shall be pursued.”

These quotations constitute cumulative proof of the need of some method by which the teaching of Jesus can be applied to the problems of the hour. A restudy of the New Testament from the economic point of view, and the application of His code to these problems, are the only effective means of supplying the necessary convictions and motives. This would make Him the Mediator.

While we speak of the four Gospels as His code, the message may be found throughout the Bible, but not in such richness elsewhere. The Gospels are common ground. They are accepted by all who in anywise acknowledge Jesus. Why not use them as the starting point, at least? This would provide a source of mediation, make Jesus the Mediator and insure His spirit of love, one to another, as an executive motive to enforce the decision.

Could we adapt Zinzendorf's lines to read:

Jesus, still lead on,
Till our freedom's won;
Heavenly Leader, still direct us,
Still support, console, protect us,
Till we safely stand
In a free industrial land?

III

CODE AND CREED A PRESENT NEED

“Go ye also into the vineyard, and whatsoever *is right* I will give you.”—*Matthew 20: 4.*

OUR own age is peculiarly a social period. In the early history of America, our fathers were swinging away from the aristocracy of the Old World, and were shifting the emphasis from royalty and kingly lineage to the worth of the individual. They believed that all men are born with certain inalienable rights, and that the hour had arrived when each man should stand for these rights. A king might be tolerated if he were good, and honoured if he kept hands off the colonies. The Bible was the text-book of their faith, and the guide of their political, as well as their religious, life. The teaching of the Mediator concerning the rights of the individual were sought out and placed in the forefront. Evangelism was a personal message and salvation was a personal deliverance. The emphasis was placed on personal responsibility. A man might be his brother's keeper, but usually he thought much more about keeping his own soul. Individualism perhaps attained its greatest height, in the estimation of the common people, during the American colonial period. Every man was then a king and every woman a queen,

simply waiting for the crown of individual achievement.

The war of the Revolution drove men into a social compact for military and state purposes. They were obliged to "hang together, or hang separately." Connected very vitally with the ideas woven into the new national fabric was the doctrine of the complete separation of Church and State. Religion was still a matter for the individual conscience, and this helped to hold the emphasis upon individualism.

Democracy was not then in danger. The Atlantic Ocean lay between the New and the Old World. The Revolution severed all connection with monarchical institutions, and Americans rejoiced in their new-found liberties, feeling secure in their personal rights and privileges.

These conditions had a very specific bearing upon their interpretation of Scripture. Interpretation was from the point of view of individual worth. As in monarchical days men thought in terms of monarchy, and placed the emphasis in their interpretations upon that phase of truth, so in the period of intense individualism the emphasis was placed upon that which the new democracy exalted. Slight emphasis was put upon the social phase of the Scriptures. The fact that prayer is offered to "our Father," not "my Father," and that there is a special promise to those who pray socially—"where two or three are gathered"—were familiar truths of which little use was made.

There was no felt need of interpreting Jesus' words from the industrial point of view, for the aristocracy

of wealth had not yet appeared in the New World. There were no labour problems. A few generations ago, the employer and employee worked together, side by side, each handling the same tools and filling the same number of hours. There was friendliness in their toil, as they discussed topics of common interest. There was a perfect understanding. The employer working at the bench with his employee had a true fellow-feeling which enabled him to put himself in the workingman's place. Work then had a human, as well as a financial, side.

But there came a rapid change in industrial conditions. The rich mineral resources of the country were discovered and a new era of development began. Coal fields of untold wealth, rich beds of iron ore, hidden stores of oil and gas—all these and many other rich treasures were found beneath the soil which the farmer and his “hired man” had tilled.

The ordinary tools fashioned by the blacksmith, carpenter and machinist, working in the ordinary shop—where often the owner, a journeyman mechanic and an apprentice worked together—no longer sufficed to do the mining and transporting of these treasures. The mill and the great factory, with their costly machinery, sprang up. Thousands of men needed to be employed, and guided by foremen and overseers. The employer rarely knew even the names of his employees, and with the influx of foreign labour a number was often substituted for the name.

Workmen were brought to the cities and were obliged to cluster around the machinery of the great

mills. This congestion of population brought its social problems, as well as those of an industrial nature. There was no longer the large country space, with God's pure air and sunshine, for the workingman's wife and children. Instead of the cozy home and the landscape view, the inviting garden and the cooling twilight zephyr, there came the tenement home, the backyard of dirt, degradation and tin cans, with a stifling air and a horizon blackened by the smoke belched forth from a thousand chimneys. The scene is often made lurid by the flames that suggest the fierceness of the nether world, and with their tongues of fire speak forth the hell into which modern industry has plunged its millions. Then problems for the workingman began to multiply—problems which the individual could not solve by himself.

But this development also made it necessary for capital to combine. No one man possessed sufficient wealth to develop the coal fields, tap the reservoirs of oil, construct pipe-lines and market gas, equip great factories and construct railroads. There was then born a consciousness of the need of material solidarity and coöperation. Coöperation took the place of competition and corporations grew to such gigantic proportions that the whole nation feared them and anti-trust laws were enacted. Men had stumbled onto one of the laws of success, and were intoxicated with the unheard-of results. There was no Mediator to act, and, of course, some degree of chaos reigned.

This development brought its problems into religious life, too. When employer and employee worked

side by side, they attended church together. There was no thought of a message for capital and one for labour. They were interested in the same parts of God's Word. When they no longer fellowshipped one another in their work, they grew apart in all their interests and each became suspicious of the other. Too often, if the employer went to church the employee stayed away, and *vice versa*.

Herein is seen the need of a code that would harmonize their differences and insure justice to all. Should the churches look for the economic message of the Mediator, or confine the application of His teaching to the spiritual realm? Should they seek the social, or hold to the individual emphasis? Employer and employee, business men and professional workers, all are coming to inquire after a gospel that will meet the demands of a social age. Harry F. Ward puts it thus:

"To put the dynamic of God's life into the activities of men, to bring the social passion to a consciousness of its spiritual nature, to tie the social program to the eternities and fill it with the power of an endless life—this is the compelling task of the Church."

The individualism that prevailed in the foundation period of American institutions may be regarded as a part of the divine plan to insure stability; for society is made up of individuals, and what they are it is. The development of the individual was a first essential to future prosperity and greatness. The importance of the individual has not lessened, but the need

of social coöperation has increased. Human nature swings to extremes and we are now at the other pole. Men are doing group work. Formerly one man made a shoe; now it is said that in some factories sixty people have a part in its production. Team work is essential to success. Specialists are recognized, but each specialist has his team in a coöperating staff. Great business enterprises are not carried on by individuals, but by groups. Reforms cannot be brought about by an individual, but groups must be interested and brought into coöperation. On every hand the extreme of social life is seen in action. A gospel that appeals to the modern man must have a social tone that will link his inner self to God and to the welfare of his fellows. This, then, will become to him a code of action.

The social organism that appears now is more than simply the coming together of individuals. It is more than the sum total of their vices and virtues. Psychologically it is a new organism. A chemist mixes together certain elements: they fuse and a new substance appears. It is so with the social life of the present: it is a new organism, not as so many individuals, but as the individuals plus the organism thus formed. On the evil side, for instance, the social evil is the problem of individuals, plus the problem of commercialized vice. Destructive combinations for pleasure and gain, whether of capital or labour, have their problems of each individual concerned, plus the problems of every device and organization that ministers thereunto. The times demand mercy for the

individual, but militancy for the system. New interpretations of the Mediator's code may be necessary to deal with them in a conscientious manner.

The combination of forces for righteousness just as truly produces new entities. A church organization, for instance, is the problem and force of each of its individual members, plus the organism that their social activity creates. "One shall chase a thousand and two shall put (two thousand? no) ten thousand to flight." The organism formed by union of forces in social activity turns addition into multiplication, because the Mediator adds His blessing. It is an interpretation of Jesus' sayings that will produce such activity that the world is now wretched for wanting. "The wicked flee when no man pursueth," but they make better time when organized righteousness is at their heels in hot pursuit. The currents of God's life pour into the associated and coöperative lives of men much more abundantly than into the channel of individual, isolated effort.

"A whole gospel for a whole life" is due warrant for insisting that Jesus' teachings be sought as the code of the Mediator and that they have an economic, as well as a spiritual, interpretation.

Another demand for a Mediator, a code and a creed grows out of the democracy of our age. The World War was fought for it and the world hungers for it, politically and industrially. It stands over against special privileges and signifies equality of opportunity industrially, as well as politically. It coordinates with the social spirit of the age; for it

means control by the people collectively, not individually, and yet secures for each individual his rights. American democracy has been deemed secure, but the "Overman" has risen. The proletariat feel that freedom at the election booth is largely theoretical, and that it has little to do with the bread and butter question. Now it is an industrial, rather than political, democracy on which the emphasis is being placed. The worth of the individual is everywhere being forced to the front. Education, science, and even grim war itself, all unite in asking the question, "Is a man better than a sheep?" If he possesses a personality that differentiates him from "things," can that personality be suppressed? With the increase of learning, and the spur of suffering, men are claiming their rights as human beings, and are inquiring by what right they can be oppressed and exploited. This cry is not alone from the "submerged tenth." It is coming from our institutions of learning, from the manhood of the churches, from business men and manufacturers. Economic determinism rules even in democracies, because man in a large part of his being is an earth animal and subject to earth's conditions.

Democracies demand intelligence and large-hearted altruism for their success. There must be some standard of intelligence, some code of laws to which its citizens may turn. Industry needs to be regenerated, as well as democratized. To accomplish its regeneration, there needs to be men and women permeating it from office to unskilled workmen who believe in that goal and undertake to reach it. Only

regenerated folks can regenerate industry. The Spirit of God must have channels through which to work. To have such a type of workers it is necessary to study the code of Jesus as it may apply to the present-day industrial conditions.

To help in this, why should churches not have tentative industrial creeds? Creeds are not final, and often need revising. "A man's creed marks the place where he left off thinking." However, thinking folks have creeds. One's creed is what one believes, and is a large element in forming character: for "as a man thinketh in his heart, so is he." An industrial creed could be made to fit in with an ecclesiastical creed. Why not use something like the following, modified to suit the polity of the church and to meet the conditions by which it is surrounded?

A TENTATIVE INDUSTRIAL CREED

1. An honest wage for every worker—male and female. "The labourer is worthy of his hire."—*Luke 10: 7*.

2. A reasonable number of hours for a day's work. "Thou shalt not oppress a hired servant."—*Deut. 24: 14*.

A suggested ideal: Eight hours for work, eight hours for sleep, and eight hours for reading and recreation.

3. An honest return for the investment and risk of capital, as seen in the principle involved in Matthew 21: 33-41.

4. Sanitary homes for workers, free from the blight of brothel and slum. "Thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence."—*Deut. 22: 8*.

5. The right of capital to combine, to develop the

resources of the country; and the right of labour to organize, so as to protect the workers in matters of wages and working conditions. "Thou shalt not muzzle the ox that treadeth out the corn" (Deut. 25:4) no matter whether it be the ox of capital or the ox of labour.

6. The right of every child to wholesome food, healthful surroundings, comfortable clothing, Christian training, and at least a full public school education, where high school training cannot be given. "Thy children shall be taught of the Lord; and great shall be the peace of thy children."—*Isaiah 54:13*.

7. A coöperation between capital and labour that will secure a square deal for every man, woman and child, whether rich or poor, and will secure the rights of the neutral public. "I mean not that other men be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, and that their abundance also may be a supply for your want: that there be an equality."—*2 Cor. 8:13-14*.

This church adopts the above as its industrial creed, subject to such revision as may be needed from time to time, commends its careful study to all the members, and pledges itself to use all its influence to maintain right relations between all employers and employees, and to secure justice to all classes.

What would be the result of the adoption and study of such a creed? At first sight, it would be said that the passages of Scripture cited were not given originally as a part of a creed of economics. However, a fair study of the principles of righteous dealing which they express would show that they (and many other passages) are not misused when placed in such a creed and interpreted in the spirit of Jesus.

Should a church use its influence to bring about the

practical working of such a creed? Christian sociology is pressing for an answer. It is certainly a mission of friendly churches, and should not be left to faultfinding coteries of agitators. Their passions often inflame men to deeds that are the farthest removed from Christianity and which sadly hinder the bringing in of the program of the Mediator.

This work will not be well done by an æsthetic and self-satisfied church, where the aim of Christian worship is attained by a Sunday service enhanced by an eloquent sermon and high class music. These good things may be made a means toward attaining social righteousness, but where they are an end in themselves, selfishness rather than service will prevail.

To understand the Mediator's attitude toward these things, we need to study two conflicting elements that shaped the economic conditions of His age—namely, the democracy of the Old Testament and the system of human slavery which Rome fastened upon the Jews—before inquiring into His code.

From the high ideals, born in the free and rarified atmosphere of the old Hebrew democracy, when prophets spake and poets sang, to the frantic and hopeless longings of a people submerged in slavery, oppressed and spoiled by the tyranny of their conquerors, marks a descent which must be recognized in the interpretation of any message for human betterment.

IV

DEMOCRACY DOMINANT IN THE OLD TESTAMENT

“The rich and the poor meet together: Jehovah is the maker of them all.”—*Proverbs 22: 2.*

WHEN applied to the history of the Hebrew nation, the word “democracy” is used to indicate equality of privileges and rights in government, communal and social matters, rather than the exercise of the franchise. However, as we shall see, Hebrew citizens chose many of their kings, and their best rulers always felt their responsibility to the people, as well as to Jehovah. The ideal form of Hebrew government was a theocracy, with Jehovah as King; yet, in the exercise of their democracy, the people asked for a king, chose Saul, then David, and many of their later rulers.

Renan has said:

“Israel’s career was the most exalted democratic movement of which humanity has preserved the remembrance. The history of Israel is of all histories that in which the popular spirit has most constantly ruled.”

These ideals may be seen in the formation of the Hebrew nation. Practically all of the early nations were founded by ambitious men, who were able to surround themselves with a number of soldiers and march against a weaker people. Might was believed

to make right and the subjugated people became the servants of the warrior-king by whom they were conquered. The man who arose conspicuously above his fellows became a conqueror of tribes and nations, but he conquered them that he might rule over them. Most kingdoms were founded for the benefit of their kings. The good of the proletariat was a far-off, secondary consideration.

With the Hebrews, it was vastly different. Israel was formed from a race of slaves, held captive in Egypt until a liberator was sent to guide them into a land long before promised to their fathers. Moses had no kingly ambitions. When Jehovah offered to make a great nation of his descendants, he declined the honour and continued to plead for Israel. Moses proclaimed himself the servant of Jehovah, insisted that the people belonged to God, and that they should have no king but the Most High. Tribal ties were strong among them, as they are among all Semitic peoples; but the worship of the One God gave them a national solidarity and wove them into a remarkable oneness. It was only after the kingdom had reached the height of its splendour under Solomon, and his son had attempted to exercise the prerogatives of oppression common in Asiatic countries, that the tribes severed their relationship.

The office of king was not at first hereditary. In choosing Saul the people did not surrender their rights. They had observed that the nations around them, governed by kings, were enjoying a higher degree of prosperity than they, and were more success-

ful in warfare. Being to some extent "hero worshippers," they naturally inferred that it was because of kingly leadership. Samuel was great and good, but government in Israel was at "loose ends." There was no central authority strong enough to consolidate the tribes for heroic action, and no personality sufficiently powerful to lead in national achievements. They wanted to be like the neighbouring nations, and consequently asked for a king. After obtaining permission of Jehovah, they selected Saul. It was a case of "Vox populi, vox Dei."

The later revolt of the ten tribes shows that the people had not surrendered their democracy. They were still conferring and revoking authority. They possessed the power of referendum. When Rehoboam refused their petition, the ten tribes crowned Jeroboam as their king. Much as David was loved by the Northern tribes, they had no scruples about breaking away from his house when their liberty and prosperity were threatened. They were keenly alive to the economic situation, too. Their pocket nerve was touched. Solomon had bled them white with taxes to maintain the splendour of his kingdom. They now demanded redress and when it was denied them, they asserted their democracy by renouncing allegiance to David and his descendants. In the exercise of their democracy, they established the Northern kingdom. "The multitude" was always a power in the Hebrew nations, and was feared even to the day of Jesus.

The democracy of the Old Testament may be

further seen in the provisions which Jehovah made for the welfare of the people. In the opening chapters of Genesis, the story of creation teaches that God created of one blood all the nations of the earth. By virtue of creation, all stood upon a common footing. There is no trace of a privileged class, or of a class of underlings. The most democratic of all records is the record of creation.

There was also a common equality before the law. This is seen throughout the Pentateuch. Provisions were made for "the stranger that is within thy gates," but as far as the people of Israel were concerned, there was no "class legislation." Provision was made for those who had charge of the temple service, but they were accorded no privileges beyond that of their office. Jehovah is portrayed as the workingman's friend. He is on the side of the poor, as against the oppressor. The words commonly used to designate workers are suggestive. The Hebrew word for "poor" means "gentle," "humble," "pious." The word for "rich" has the opposite meaning. Was this due to the fact that the gentle rarely attained great riches, while the forceful and unscrupulous swept to themselves the best the land afforded?

"Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy sojourners that are in thy land within thy gates: in his day shalt thou give him his hire, neither shall the sun go down upon it: lest he cry against thee unto Jehovah, and it be sin in thee."—*Deuteronomy 24: 14-15.*

The prophets also emphasized the doctrine of equal rights. They thundered their anathemas against oppressors. Nearly all of them were called from the rank and file of the people. Not many of the mighty ones were chosen to this high and important office. Jeremiah, Hosea, Amos, et. al., were from the proletariat, and while Isaiah was a prince, he was nevertheless in closest sympathy with the humble of his countrymen.

To maintain democracy, provision was made in the Hebrew law to prevent inequalities of fortune. "The land shall not be sold forever, for the land is mine, saith Jehovah." A man might mortgage his land, but he could not sell it out of the family. Each fifty years the "year of jubilee" was observed, when all the land reverted to the original owners, or their heirs. It could not be sold forever from the family. Could there have been any better plan for maintaining equality of wealth-producing property? The land question is perhaps the largest element in the economic problem. What would be the effect in America to-day if there could be such a distribution of land that every family would have a fair share of mother earth, secured by titles that would cause it to remain forever in the family? Would it not work a revolution in economic conditions? The provision did much to maintain a social equality, an economic independence, and a high state of democracy among the Hebrews.

There were many laws providing against destitution. For instance, when the harvest was reaped,

vintage had to be left for the poor. The fields were not to be gleaned too closely.

Then, each day the hireling must receive his wages. Every work day was pay-day. The wages were not to be kept over night.

The moral code did not allow oppression. For instance, when Nehemiah found that certain nobles had taken advantage of the poverty of the people, and were exacting usury from them, he brought them to terms by setting a "great assembly against them"—the multitude whom they feared—and they at once relinquished their unjust gains.

Hebrew worship tended to perpetuate democracy. Priests were but the servants of the people, to officiate for them. They were not a privileged class, although they sometimes usurped authority, as also did the kings. The spirit of their worship fostered the perpetuation of their democracy.

Each individual stood for himself before Jehovah, must appear at the place of worship and pay a poll tax, which was a certificate of equality.

The Psalms describe Jehovah as being on the side of the oppressed. David, the author of many of them, did not always wield his scepter from a throne. He belonged to the common people and was once a leader of the discontented and oppressed. At the cave of Adullam, "every one that was in distress, and every one that was in debt and every one that was discontented, gathered themselves unto him; and he became a captain over them; and there were with him about four hundred men"—a veritable army of the unem-

ployed. This formed the nucleus of his army that later won splendid victories and finally placed him upon the throne of Judah.

The Psalms have been called "the Hymn-Book of Democracy." In them the lowly are God's poor and are the special objects of His care:

"The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined. For the wicked boasteth of his heart's desire and blesseth the covetous, whom the Lord abhorreth."

"Lord, who is like unto thee, which delivereth the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him."

The law and the prophets, as well as the devotional literature of the Old Testament, sparkle with the possibilities which Jehovah put before every one. Practically all of their great men sprang from the common people.

The struggle against Baal worship was a struggle against aristocracy and for democracy. The Amorites, who for a long period in the early history of the nation dominated the town and city life, worshipped Baal. They were the representatives of aristocracy, privilege and graft. In periods of decline the worship of Baal predominated and these gained the ascendancy over the democracy of the Hebrews, but they always met with the anathemas of the prophets.

Man stealing was not allowed. There was no "Fugitive Slave Law." The underground deliverer in American slave days drew comfort from this:

"Thou shalt not deliver unto his master the servant that is escaped from his master unto thee. He shall dwell with thee, even among you, in the places which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him."

Democracy became so ingrained into the nature of this people that it was valued as their choicest treasure. Even their Babylonian captivity could not kill their Bedouin love of liberty. God was their partner, and Israel believed that He could not be suitably worshipped by a nation of slaves. We hear the prophet crying:

"They that carried us away required of us a song; and they that wasted us required of us mirth."

But they could not sing the Lord's songs in a strange land, and instead thereof, the captives put forth this defiant challenge:

"O daughter of Babylon, happy shall he be that rewardeth thee as thou hast served us, and dash thy little ones against a stone."

If this seems cruel and vindictive, let us remember that it was in answer to the treatment which they had received from Ashurbanipal, the Assyrian king, who thus describes the taking of some of their cities:

"I took away their children like troupes of lambs." Again: "I buried some alive, and others were crucified and impaled. I caused some to be flayed before my own eyes, and I covered the walls with their skins."

Of another victory, he says:

“I carried off the prisoners, the booty, the oxen, the sheep. I burned great quantities of spoil. With my own hands I captured many prisoners alive. I cut off the hands and feet of some, the nose and ears of others, and tore out their eyes.”

After making due allowance for the exaggeration of oriental kings when boasting of their military achievements, it is quite evident that the utmost cruelty was used to drive captured nations into servile subjection, as well as to terrify those against whom the armies marched. However, all this could not frighten Israel into submission, nor terrify the inhabitants of Judea. Like Napoleon's Old Guard, they could die, but they could not surrender—especially when the surrender meant the giving up of their religion and their democracy.

The Jews returned from the Captivity with a splendid spirit of equality and interest in a common cause. This is seen in Nehemiah's dealing with the nobles when they were rebuilding the walls of Jerusalem. Many of the nobles and privileged ones among them had taken advantage of the poverty of their brethren, as noted above. The governor called them to account, and compelled them to disgorge their unbrotherly gains.

During the four centuries between the Old and New Testaments, the democratic, liberty-loving spirit was well sustained. At times it flamed into a passion, and led to heroic achievements. When Alex-

ander overran the East, Palestine, in common with other Asiatic countries, passed under Greek rule. Through the power of Alexander and the Ptolemies, they were under Hellenistic sway from 332 B. c. until 203 B. c. Large numbers of Jewish colonists had gone to Egypt, but still retained strong attachment to the social and religious system established by Ezra. They became prosperous and cultured, and their influence was felt by Jews who remained in the home land. They made Alexandria a great center of Hebrew thought and study. They maintained intercourse with Jerusalem, and thus strengthened Judaism both at the capital of their native country and in the cultured circles of their adopted home. They secured the translations of the Hebrew Scriptures into the Alexandrian Greek—a version known as the Septuagint—for the use of Hellenistic Jews.

In 203 B. c., the Egyptian control gave way to that of Syria, under Antiochus III and IV. In 168 B. c., Epiphanes undertook to force the Greek worship upon the Jews. They regarded that as a profanation of their temple. Although few in number, and without adequate war equipment, their democratic and religious spirit arose, and there followed a war that is an eloquent tribute to their love of religion, their country and their democracy. The Maccabees, father and sons, became their leaders. Three years later, they succeeded in reopening the temple and attaining religious freedom, but it was not until 142 B. c. that their political freedom was secured. Simon was commander in chief of their armies at this time.

Such confidence did the people have in him, and so grateful were they for their deliverance, that in the exercise of their democracy they made him civil governor, military chief and high priest, "forever, until there should arise a faithful prophet." The result was that he became hereditary ruler; and the democracy of the people was measurably surrendered to a house which furnished some of the worst reprobates in the annals of Hebrew history.

In 63 B. C., when the Roman armies came to Jerusalem, those in authority seem to have been ready to accept anything that promised deliverance from internal strife, and especially if it seemed to favour the ruling party. Of this period, Dr. Frank K. Sanders, in his "Outlines of Biblical History and Literature," says:

"Note the impossibility of long continued peace, considering such widely separated factors in the nation as Pharisees, decrying any human means of establishing Israel's independence and supremacy; Sadducees, ready for any arrangement that would leave them undisturbed; procurators, who despised the people they were set to rule; zealots, continually demanding a struggle, and the people who hardly knew their real minds; also, the remarkable endurance of their wrongs by the people; the series of unfit procurators, and the bitterness of the struggle at the capital."

We have seen that the whole spirit of the Old Testament law and worship was a convincing protest against inequality, and that when it was allowed free scope it developed a brave, heroic democracy that

could neither be frightened nor cajoled into political serfdom or human slavery. The Bible has always been the best text-book on freedom.

However, the sad ending of the nation shows a more insidious bondage forged upon the people by their leaders, backed by the Roman armies.

The trend of the Old Testament shows the sacredness of human beings and provides for their welfare. There was a sad falling away from this ideal between the period of the Maccabees and the coming of Christ. Jesus embodied the ideal, but He found its opposite in practice. He undertook to restore it, and to show "How much then is a man better than a sheep." To lift human beings from the realm of "things" and make them children of the Most High was the mission of the Mediator.

But alas:

"All evil thoughts and deeds;
Anger, and lust, and pride;
The foulest, rankest weeds,
That choke life's groaning tide—
These are the woes of slaves."
—*Longfellow.*

V

SLAVERY IMPOSED BY ROME

“Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be taxed.”—*Luke 2: 1*.

LUKE'S account of Rome's enrolling all the world for taxation shows an appalling degree of “nerve” on the part of Cæsar. However, it furnishes the key whereby we may unlock the whole situation.

It will not be denied that this taxing on Rome's part was simply booty. It was a hold-up game, not for the good of the people, nor with their consent: it was simply a case of might making right. It also shows the decayed condition of public spirit, when a group of extortioners on the banks of the Tiber could hold up the whole world. The free spirit of America, which made the “Boston Tea Party” a possibility, and declared that “taxation without representation is tyranny,” was not yet born. It was not a possession of the masses of the people, although through Palestine there was raging discontent. It was in the midst of this brigandage rule that Jesus was born, and it might be expected that He would become an economic, as well as spiritual, Mediator. In fact, Christianity had its birth during a social upheaval.

The Roman Empire has been fitly called "a world-wide federation of aristocracies, for the perpetuation of human servitude." Militarism, art, jurisprudence, idealism—all became secondary. "She chose the pot of gold and left the rainbow to others," is but another way of saying that she had no ideals, no high aims, nothing but a sordid love of gain. War was waged for revenue. This was understood by other nations. For instance, Crassus, the richest man in Rome, made a military expedition against the Parthians, to further enrich himself. He was unsuccessful, was captured and killed by melted gold being poured down his throat. The Parthians believed that he should perish by that which he was seeking. It is said that the Roman Senate objected to Cæsar's conducting a campaign against England, on the grounds that the Britains had no treasure to be acquired that would compensate for the outlay of the campaign.

The object being revenue, the Romans allied themselves with the revenue raisers of other nations. They thus formed an alliance that made world-wide dominion possible, but it crucified patriotism and crushed the finer sentiments. Merivale calls Rome's success in empire building "one of the lost arts." While Alexander had failed, and the kings of the East had failed, Rome succeeded by working a "system" which provided a cash basis. Any system that succeeds in raising revenue must necessarily become popular. Rome worked for "revenue only." To control nations might appeal to sentiment, but why control nations if this control did not enrich the city and peo-

ple of Rome? Gold rather than glory appealed to Rome. The splendour of her palaces, and the magnificent fortunes of her magnates, represented the riches of the countries which her armies overran. Sometimes the wealth was received in taxes, sometimes as spoil, but it was always received.

Slavery formed the basis of Rome's industrial system. It is one of the most remarkable institutions with which one meets in the study of the "Private Life of the Romans." Slaves toiled and the masters gave themselves up to pleasures. With the games in the arena, there were a hundred fête days in the year.

Julius turned into the arena four hundred lions at once, to slaughter each other for Rome's pleasure. However, Octavius quite surpassed him, if his self-prepared epitaph is to be credited. He there says that at his own expense he gave exhibitions in which three thousand five hundred gladiators met their death. These were practically all slaves. Slave life was sacrificed to pleasure and passion, as well as in industrial pursuits. To vary the amusements, women and dwarfs often fought each other. Gladiators in death combats often entertained guests at the banquets of the rich. Thus the blood of slaves imported from conquered provinces often accompanied the wine of the feasts. There were also voluptuous dances, and guests were offered, as a part of the repast, the kisses of slave girls. Many of these girls came from Syrian homes, and possibly a goodly number from Hebrew households. Slave merchants fol-

lowed the army, and the prisoners, and very often the entire inhabitants of surrendered cities, were sold into slavery.

Gibbon estimates that sixty millions, or about half of the known world's population at that time, were in slavery. Slaves were becoming more numerous, more restive and more dangerous every year.

A few years before this, Spartacus with some companions escaped from the slave stable of Capua, where they were being fattened for the amphitheatre, and entrenched themselves in the crater of an extinct volcano. From there, Spartacus proclaimed universal freedom. Slaves flocked to his standard and he became the leader of a revolution. For two years they defied the Roman armies, but were finally overcome. As a warning against further revolt, six thousand slaves were spiked to as many crosses, and left to die along the roadsides. The spectacle was intended as a ghastly warning to all slaves who should be guilty of insubordination. At most of the slave stables, crosses were kept as a part of the equipment of the tool-houses. As an object of terror, and instrument of torture, they were indispensable.

Owners of slaves trembled with fear, lest they should be killed and the slaves escape. At one time it was proposed to dress slaves in uniform, that they might be distinguished from free citizens; but when it was pointed out that this would show them their numbers and strength, the proposition was at once abandoned.

Tacitus says that the fear of a slave insurrection

was chronic. Indeed there was fear of a rising storm throughout the world. Nothing less than the Roman armies could put down such an uprising. Many places were without such protection. This would cause Rome's proposition of a league with capitalistic classes throughout the world to be hailed with delight. It has been called an "Intimidation Trust." Rome was the promoter and received the promoter's profit. She massed her armies, built her roads, and was able to respond to the call of any local prince, who might need help to quell an uprising among his people, within forty-eight hours. With slavery as the basis of society, with masters outnumbered by their slaves and in deadly fear of them, the service of the Roman armies to quell insurrectos would be an effective inducement for a world federation of the slave-owning classes. The dominant class in each country was retained in authority, with spoliation privileges increased and supported by mighty armies, and the police needs of the country cared for by Rome.

The result was that Rome did not need to conquer nations: she could annex them by agreement with the capitalistic group in each country. It was a brigandage league, pure and simple, but it held the nations with marvellous tenacity. Slavery was not attractive to the Hebrews, but there were other things growing out of the league which were attractive to a large element. The spirit of selfish cupidity was found in her ruling classes, and Rome had many things that appealed to the avaricious.

It has been said that "it took Rome five hundred

years to conquer Italy, but only fifty-three years to subjugate the rest of the world by her system which she worked." Wealth was pouring into Rome from her annexed provinces. Palaces, castles, villas, et cetera, were being built out of the treasures pillaged from conquered countries. Bankrupts in Rome were appointed to government positions in the East, and in from one to three years they would return with millions for fresh revelry. Sovereigns of allied countries sent their sons to Rome to be educated amid these surroundings, that they might be trained in the arts of exploitation, and be able to perpetuate the system. What this system was will be seen by a few quotations from recognized historians, descended from the Romans, and friendly to their ancestry.

Machiavelli, an Italian, says:

"Conquered states that have been accustomed to liberty and the government of their own laws can be held by the conqueror in three different ways: The first is to ruin them; the second, for the conquerors to go and reside with them in person; and the third is to allow them to live under their own laws, subject to a regular tribute, and to create in them a government of *a few*, who will keep the government friendly to the conqueror. Such a government having been established by the prince, knows that it cannot maintain itself without the support of his power and friendship, and it becomes its interest therefore to sustain him."

Here is the philosophy of annexation, and there is seen the wisdom of selecting *a few* in the annexed dominion, who will keep the country true to the prince,

get *his* tribute money and by no means forget their own.

The testimony of another Italian writer is still more emphatic. Ferrero says:

“Everywhere, even in the most distant regions, powerful minorities were formed that worked for Rome, and against the old separating, anti-uniting forces, against old traditions and local patriotism alike. The *wealthy classes everywhere* became in a special way *wholly favourable to Rome*.”

As to the order of procedure, he says:

“The economic unification was *first* and was *entire*; then came the political unity, which was less complete than the unifying of material interests.”

Another writer says:

“The solidarity of capital was Rome’s contribution to the world’s thought.”

This being true, all classes of capitalists were taught to stand pat as a trust, and not pillage each other. They might unite in other forms of exploitation, but they must respect the fraternity. The proverb of “honour among thieves” perhaps worked here, if it was ever operative anywhere.

Notwithstanding the democracy of the Old Testament, Palestine possessed a vulnerable point. It was the *desire to get*. This led to the league with the exploiters of the common people, cemented the friendship of the one class to Rome, and aroused the ire of the other against her. This condition prevailed in

Jesus' day. Great changes had taken place since Nehemiah's time, when the spirit of a religious democracy held high sway. Following the victories of the Maccabees, the people enjoyed a period of independence without, but they were torn by internal strife. Many of them came into contact with the heathen round about them, and caught the class spirit. The office of high priest became a secular, political position. There were fierce uprisings and terrible rivalries in the struggle for the office. Bitter rivalries existed between the Sadducees and the Pharisees, which on one occasion led to civil war.

There was a growing struggle for mastery: for a rulership that would bring with it the predatory privileges of the upper class. This was centered in Jerusalem, where there was least of the democratic spirit of brotherly love, as taught in the Old Testament. Democracy prevailed more largely in the rural sections, notably in Galilee.

As the armies of Rome approached, war was raging between rival factions of the Jews. Aristobulus was leading one faction and Hyrcanus another. It was chiefly the old controversy between Pharisees and Sadducees, but it was now intensified by a civil war between rival kings, each of which was claiming the throne and the high priesthood. Aretas, king of Arabia, espoused the cause of Hyrcanus, but the presence of the Roman armies, under Pompey, cut short the petty warfare. Each side endeavoured to enlist the Roman power. Each was willing to open the gates of the city to the invader, in case they could

have the power of the Roman armies to back their pillage and support their throne. In the year 63 B. C., Pompey led his armies against Jerusalem, and the high priest stood ready to open the city gate to him. Aristobulus and his followers fled to the temple mount, and there defended themselves for some time; but it was for personal safety, not for patriotism. Jerusalem was the home of Jewish aristocracy, and there was a welcome for the Roman system, which formed "the economic unity first and made it entire." Like Ferrero's saying was the action of these rulers: "The wealthy classes everywhere became in a special way wholly favourable to Rome." There was that "fellow feeling that makes one wondrous kind" between them and Rome.

Soon there came the Herods, and the lesser oppressors, until at the advent of Jesus the common people were near the starvation point. The law permitted parents to sell their children to pay taxes, and that Bethlehem enrollment may have necessitated the sale of many of them. Herod's income has been estimated at two million dollars a year, while the wage of a labourer was a denarius, or about seventeen cents, per day. It is not strange that Herod was troubled, and all Jerusalem with him, when they heard that one had been born who was to become king of the Jews. It touched both the pride and the pocket nerve. It was not only the two million dollar position that Herod felt was endangered, but it might mean the overthrow of many privileges that were turning shekels into the coffers of lesser lights.

Having the conception of an earthly king, they would expect him to take the throne of Judea. If he were a king from heaven, that would mean the overthrow of the whole iniquitous system by which they were reaping riches. With servile spirit, the inhabitants of Jerusalem were bowing before the powers that were fleecing them.

It was ordained that the Mediator should not be brought up in the evil surroundings of this system, which prevailed so extensively in the capital city. His home was in Galilee, where there was much less of the servile spirit. The Galileans proved to be the hardest to conquer of any of the Hebrew people. Josephus, the historian, who was once their commander in war, bears strong testimony to their bravery.

In Jesus' boyhood, the spirit of insubordination broke out in a great Galilean rebellion, under Judas of Galilee. Varus was sent to mobilize two legions of soldiers on this little province. The rebellion was crushed in the most brutal fashion. Fire and sword combined to spread devastation. From the heights above Nazareth Jesus could—and possibly did—look down upon burning villages and devastated country. Two thousand people were crucified. Day after day, the boy Jesus could see by the roadside these victims lifted about two feet above the ground, on rude crosses, and hear their groans as they were writhing in the agonies of death, from the pains of the cross and the tearing of wild beasts. It was a part of the hellish cruelties of the Romans to leave the crosses

low enough that the helpless victims could be devoured alive by wild animals. These hungry brutes made night hideous as they feasted upon the quivering flesh of dying men. That some of Jesus' acquaintances were among the victims is not improbable.

In the bitterness of His tender soul, He must have seen the awful extremes of inhumanity to which Rome would go that she might maintain the hierarchy of oppressors in Jerusalem, drain the land by taxes, and enslave the people in the bitterest hardships that the world has known.

When Jesus began taking the place of a Mediator by denouncing the scribes and Pharisees, He knew the power and cruelty of Rome. He knew that the rulers of His people were linked with the oppressors. He knew that a pitiless and agonizing death awaited Him, if He remained true to His convictions: but the fires enkindled within His soul continued to burn, even unto death. Would servility, or insurgency, mark His attitude toward such a system? "Having loved his own, he loved them unto the end."

VI

MEDIATORIAL INSURGENCY

"And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and he said unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers."—*Matthew 21: 12-13*.

"Think not that I came to send peace upon earth: I came not to send peace, but a sword."—*Matthew 10: 34*.

BY "insurgent" we mean one who departs from established laws and customs: the opposite of the stand-patter and traditionalist. Would the Hebrew nation submit to the "combine" of Rome's money-trust with Jewish greed, and have their philosophy shaped by the equipment of the Roman armies? There was at least one insurgent.

Jesus belonged to the common people, and His teaching shows that He was thoroughly imbued with the democratic spirit of the Old Testament. He had grown to manhood in the liberty-giving air of Galilee, and among those who had suffered most severely at the hands of the Roman soldiers, and the exploiter class of their own people.

Among these countrymen, Jesus began His work. They were constantly watching Him, hoping that it had been He who would deliver Israel from the gall-

ing yoke of Roman oppression. Gladly would they have made Him king; but that was not in accordance with His program, and He hid Himself from them when the movement was maturing. He did not treat surface symptoms: His diagnosis went deeper; His treatment was radical and constitutional. He knew that spiritual deliverance precedes any possibility of political, social and industrial freedom. On this basis He gave a program that has stood the test of two thousand years and ought to give Him the undisputed position of the world's Mediator.

Rome had brought her system of servitude, compelling the common people to serve the privileged class, either as slaves or taxpayers. These privileged classes were established in Jerusalem, and throughout the country, and were backed by force of arms. In the Castle of Antonio, there was a force of soldiers sufficient to quell any uprising in Jerusalem, and they could quickly reach every part of Palestine. They were Rome's guarantee of protection to the favoured ones, and were a dark and ominous cloud from which the downtrodden could see spears bristling and blood dropping.

Taxes were farmed out, publicans paying a certain price for the privilege of collecting them in a certain district, and then levying any exorbitant amount that it was possible to gather from the people.

Among the privileged classes supported by Rome were the following:

The priests who controlled the temple worship and traffic.

The Herodians, the champions of Herod's policies, who constituted the special Roman party.

The Sadducees, the materialists of their age. They believed in no resurrection, no hereafter, and lived up to their doctrine by getting all that was possible and enjoying it to the full in this life. "Eat, drink, be merry; for to-morrow you die," expresses their creed.

The scribes were the special guardians of the "system" of the law. They professed ability to read and write, and to interpret the law of Moses and the traditions of the elders. They regarded the common people as living under a curse, because they knew not the law.

The Pharisees were the money sharks, who devoured widows' houses, and for a pretense made long prayers.

Surrounded by these forces, could Jesus conduct a ministry of salvation without clashing with Rome's system? Would He become subservient, and shape His teaching to harmonize with Rome's economics? On the other hand, would He become a leader of the common people, and would the enemies of the existing order be able to use His marvellous personality and His divine power to throw off the Roman yoke? Either course would have made of Him a partisan and unfitted Him to become the Mediator. We shall see that He was always loyal to the eternal principle of right, and knew no rule of action except the will of His Father in heaven. No cliques could swerve Him.

After having secured a following in Galilee, Jesus came to Jerusalem and soon encountered the fierce

opposition of the privileged classes. On His return to Galilee, they followed Him there and dogged His steps at every turn. It was only the fear of the multitude that kept them from destroying Him very early in His ministry.

As far as their traditions of the elders and their system of oppression were concerned, Jesus became an insurgent of the most radical kind. The Gospel of Matthew is featured with accounts of His clashes with the ruling classes. Indeed, it might be called "The Insurgent Gospel." Its writer was a tax-gatherer, and having been converted from his allegiance to the cliques of the oppressors to the principles of the Mediator, he observed with eagle eye the conflict that was on between Jesus and these ruling classes.

In the twenty-second chapter of his Gospel there is recorded the question put to Jesus by the Sadducees concerning the much-married woman, and whose property she would be in the resurrection. The multitudes heard Jesus' answer and were astonished at His teaching, doubtless because He had the courage to hurl into the teeth of these haughty, would-be leaders the statement, "Ye do err, not knowing the Scriptures nor the power of God." They were so occupied with material things that they knew neither God's power nor His promise.

In the same chapter there is the account of His conflict with the Herodians, who particularly favoured the Roman régime. They bowed to the power that brought them profit, and commended Rome for tax-

ing the world. The taxes were the liveliest issue of the day. They very shrewdly laid a trap for Jesus. If they could induce Him to say, "It is right to pay taxes to Rome," they could then turn the rank and file of tax-payers against Him. If He could be led to say, "It is not lawful," then they could accuse Him to the Roman officers. Which horn of the dilemma would He take? They brought Him a denarius bearing Cæsar's stamp, and He said, "Render unto Cæsar the things that are Cæsar's; and unto God the things that are God's." As a true Mediator, He saw the right clearly and always distinguished between things that differ. Rendering service to Cæsar would not ease the conscience and enable them to escape the condemnation of the Almighty for lack of faithfulness to His demands. It is not strange that the people marvelled.

Jesus knew that these Herodians were His old enemies: for as early as Mark 3: 6 we read:

"The Pharisees went out and straightway with the Herodians took counsel against him, how they might destroy him."

Jesus came into almost constant conflict with the scribes. They were the custodians of the law and were largely its interpreters. They mixed Moses' law with the traditions of the elders, and thus concocted many a bitter dose for the people to swallow, and many a heavy burden to be borne. Jesus said of them:

"They bind heavy burdens and grievous to be borne

and lay them on men's shoulders: but they themselves will not move them with their finger." And again, "Woe unto you scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men; for ye enter not in yourselves, neither suffer ye them that are entering to enter."

He called them "blind guides," "fools," "whited sepulchers," "children of hell," "serpents," "offspring of vipers," who "tithed mint and anise and cummin, and left undone the weightier matters of law, justice, and mercy, and faith."

Scrupulously religious they were, but were without mercy or justice in their social and business dealings with their fellow men. "Justice and mercy" give us a real insight into the cause of the denunciation, showing that it was largely due to wrong business and social relations with the common people. If further evidence of this be needed, hear Him denounce them for being "full from extortion and excess"—extortionate charges, and excess profits. They were the profiteers of their day, and drew His fierce denunciation.

The Pharisees were coupled with the scribes in many of His denunciations. They all belonged to the exploiter class and were "hand in glove" with each other, and with Rome. They believed in a future life and expected to enjoy the highest felicity on Abraham's bosom. If the common people endured patiently, they might receive some measure of reward, as a compensation for the extortion and oppression of this life! To the Pharisees, the parable of Dives and Lazarus was a stunning blow.

The clash with them came very early and continued during Jesus' ministry. John addressed them as "offspring of vipers," and told those of them who came to his baptism that it would avail them nothing to say, "we are Abraham's children;" but that the obligation rested upon them to "bring forth fruits worthy of repentance," since "the axe lieth at the root of the trees and every tree that bringeth not forth good fruit is hewn down and cast into the fire." He reminded them that the wheat and the chaff should be separated and the chaff burned with "unquenchable fire."

Well did Jeremy Taylor say of them:

"The Pharisees minded what God spake, but not what He intended. . . . They were busy in the outward work of the hand, but incurious of the affections and choice of the heart. Their error was plainly this: they never distinguished duties natural from duties relative; that is, whether it were commanded of itself or in order to something that was better, whether it were a principal grace or an instrumental action. So God was served in the letter, they did not much inquire into His purpose; and therefore they were curious to wash their hands, but cared not to purify their hearts."

"Hypocrites" was Jesus' favourite name for them. In His Sermon on the Mount, He warned His followers against imitating them, even in prayer. When the disciples warned Him that a saying of His had displeased the Pharisees, He answered, "Every plant which my heavenly Father planted not shall be rooted up." As "whited sepulchres,"

they were clean without, but full of dead men's bones within—putrid with corruption as the burial place of the hopes, ambitions and lives of widows, orphans and the helpless, whose substance they had destroyed and whose joys they had blighted. They made broad their phylacteries that they might be seen of men, while in secret they devoured widows' portions, and on the most prominent streets made long prayers for a pretense. His verdict was that they should "receive the greater damnation."

The priesthood was the last class with which Jesus came into conflict, but with them the insurgency was even more violent. They had joined forces with the profiteers. Having charge of the temple, they had turned it into a source of revenue. This they wrung from the worshippers in the very shadow of the Holy of Holies. Hebrew coins were required by the temple agencies, hence tables were provided for the money changers, who fixed exorbitant rates of exchange for cashing the money brought by Jews of the dispersion from other countries, and the Roman coins then in circulation in Palestine.

Cattle, sheep and doves were necessary for the offerings. These had to be inspected and O. K.'d by the priests. It was easy to find some blemish in the animal bought in the open markets of the city, at the market price; but the gilt-edged stock at the temple enclosure would always pass inspection. These had to be bought at a fancy price, and usually a "bribe to guerdon silence" was provided for the priest. Possibly this was one of the places where the exploiters

were becoming "full from extortion and excess." Rome's spirit of commercialism had touched and blended with the Hebrew greed for gain, and the climax was reached by the robber hordes in the temple. They fattened off the necessities of the worshippers, and provided generous booty for the ring.

The righteous soul of the Mediator was stirred as He beheld this inhuman iniquity, and He overturned the tables of the money changers, the seats of them that sold doves—in fact, all who bought and sold—and said, "My house shall be called a house of prayer; but ye have made it a den of thieves." He asserted His right as Mediator, foreshadowed the reign of justice and mercy, and the overthrow of oppressive systems throughout the world.

Of course the scribes and chief priests were furious. They sought to destroy Him, but they feared Him because "all the people were astonished at his doctrine." He was championing the cause of the multitude. They were surprised at the radicalism of His teaching, and the splendid audacity with which He "bearded the lion in his den" when He clashed with the priests in their own precincts. In spite of their anger and machinations, He continued teaching in the temple during the day. He was safe while the people were with Him. He did not trust Himself in the city at night, but went out "and abode in the mount called the Mount of Olives." He knew that they would try to kill Him by night, when His friends were sleeping. He had defied them, knowing the consequences.

We need not multiply quotations to show the insurgency of Jesus. These are sufficient to show that His teaching was direct communications from God, entirely independent of the temple hierarchy. For a Mediator, this was essential. He received truth from the Father in heaven, not through the traditions taught by the scribes. He revered the Father's house, and worshipped God in the beauty of holiness; but all the bitterness of His unexampled invective was used in denouncing the hypocrisy of the ruling classes. While He was most reverent toward God, He was an insurgent of the deepest dye as far as the meshes of the exploiters had been woven around the people. However, in all things He preserved the judicial temperament essential to a Mediator.

He appealed to the writings of Moses and the prophets, showing that His work was a continuity of the democracy of the Old Testament. On this score, He appealed to the people to forsake all and follow Him, pointing out the advantages that would be theirs in the kingdom of heaven.

If such insurgency seems strange, let it be borne in mind that a truly great man cannot be fashioned in the mould of common humanity. Such a one lives on the heights of spiritual and intellectual life, not on the level, common plain. He drinks from fountains of knowledge unknown to the common man. He breathes an intellectual and spiritual atmosphere that is too rarified for common mortals. Great souls are lonely, for there are few to commune with them. They are insurgents, perhaps not of choice, but

rather of necessity. Their thought cannot be brought into the mould of the old form. They have visions that are new. They do not depend upon what others have said: they are blessed with intuitions that are unexplainable—intuitions that take the initiative in the search for new truth.

If this be true of the epoch-making man, how much truer it must be of one fitted to be the Mediator of human destiny and welfare! Jesus claimed relationship to His Father in heaven. He insisted that the words He spoke were not His own, but that they were from the Father—thus pointing out the source of His intuitions. He thus possessed a direct knowledge entirely different from the servile system in vogue among His countrymen. The nature of His being, and the necessity of His program, drove Him into insurgency. It was not hatred of His countrymen, or any desire for reprisals, that drove Him to it, but the love of human welfare. He pointed out the dangers and prescribed the remedy. If this be insurgency, make the most of it. Blessed be such insurgents! To them the world owes its progress. To the classes He was an insurgent, to the masses,—what?

VII

THE MEDIATOR AND THE COMMON PEOPLE

“The common people heard him gladly.”—*Mark 12: 37.*

“There went with him great multitudes.”—*Luke 14: 25.*

“And when they (the rulers) sought to lay hold on him, they feared the multitudes.”—*Matthew 21: 46.*

“The chief priests and scribes sought how they might put him to death; for they feared the people.”—*Luke 22: 2.*

EARTH'S greatest men have ever been in touch with the common folks. It is reported of President Lincoln that he once said, “The Lord must love the common people, or He never would have made so many of them.” The great Martyred President always delighted to be classed with the rank and file of his fellow-citizens. It is said of Archbishop Tillotson, of London, that a farmer who came a long distance to hear one of his discourses remarked in astonishment, “Can this be the great Bishop? Why he talks just like one of us!” The Bishop's great heart indited a common message and conveyed it in language that was understandable. How much this is like the Master's teaching!

Luke says the “*polus*,” or common people heard

Him gladly. This is the only place in the Gospels where this word is applied to the people. It means "much," or "many," and here distinguishes the multitude from the scribes, Pharisees, Herodians and Sadducees. These sects Jesus had put to silence by His answers and questions. The common people saw in Him a leader of unusual power and transcendent wisdom. His friendship for them helped to bring Him into clash with the privileged class; and yet, Jesus was not a champion of a class. He maintained the impartiality of a Mediator. He dealt with man as man, not as rich or poor, wise or illiterate, but as the possessor of a soul and entitled to treatment due a human being.

This, again, helped to bring Him into clash with the privileged class; for they treated the common man as "a thing," not a person; yea, a thing to be exploited for the benefit of the "Overman" class.

The common people heard Jesus gladly because He had a message for them. Most of the religious services were attended only by the upper classes. The lower classes were able to make only the least expensive of the required offerings. Jesus taught them that the kingdom which He came to establish would be open to them, and that they might become the children of God through faith in Him. He made religion personal—not something that priests could perform for them. It was to be a personal life, and personal worship, in which each could have a part. It was not a form of incantation, or a service to appease an angry God, but was the child in communion

with the great Father. In making men better and happier, it touched the realm of morals in a way that promised better conditions and juster treatment for all.

As might be inferred from the recital of conditions, the common people were discontented. They wanted a leader who would enable them to better their conditions. There had been a long struggle between the masses and the classes. This struggle was aided and abetted by the Romans, who were always on the side of the classes. To them the common people were but goods and chattels. Their mission was to earn bread and bring luxuries to the favoured ones. When occasion demanded, they were enslaved without mercy. Fifty years before this, Rome captured fifty thousand Jews and sold them into slavery. When Jesus was a boy, Sepphoris, a town near to Nazareth, was overrun and the population carried into slavery. Worse than that of Belgium was its fate. These Sepphoris slaves were countrymen of Jesus. In the tenderness of His boyhood heart, would not this unspeakable outrage upon His people appeal to Him as one of the evils from which He needed to save them, and lead Him to strike the monster the staggering blow from which it has been writhing for two thousand years.

In his young manhood days, Abraham Lincoln saw the heartlessness of slavery, in a southern city, and registered a vow that he would "hit that thing, and hit it hard." The Emancipation Proclamation was his final blow. It was the spiritual and social eman-

cipation of the common people that the Mediator sought.

His task was difficult. A long course of teaching was necessary, but the philosophers of Jesus' day taught only their chosen disciples, or discussed their wisdom with one another. To teach the common people was deemed unworthy of their high position. This was common in oriental religions. In Hindoostan, Brahmins and their pupils only were permitted to be taught. He who taught the sacred books to inferiors had heated oil, wax and melted tin poured into his ears. For the common people to memorize any portion of the sacred books, the penalty was death. Is it strange that when Jesus broke over all conventionalities, and braved the scorn of the upper classes, the common people heard Him gladly? He lived with them, He taught them, He fed them, He healed them, He loved them, and for their sakes broke the ceremonial laws of tradition. To the thousands of them He was a Deliverer, as they followed Him to His mountain retreat, to hang upon His words and feast upon His miraculously multiplied food.

The educated among the Jews said, "The common people are cursed because they know not the law." Strict ritualists immersed themselves in water after a visit to the crowded streets and markets, lest they may have come into touch with some one of the common people, even by being jostled against them. Such a touch would render the "high-brow" ceremonially unclean. How different was Jesus' association with them, even "eating with sinners."

The common people were practically without human rights, without religious teaching, without friends—the victims of exploitation and the possible slaves of any armed force that might be sent against them by those in authority. To appeal to Rome was useless, for Rome regarded them as legitimate prey.

Jesus gave the common people a new and broader vision of religion. He made it mean more to them. He proclaimed God's love to all—to Jew and Gentile. To the narrow, orthodox Jew of that day, a Gentile was but a dog. He had no covenant privileges and no standing among the descendants of Abraham. The common people still rejoiced in their lineage, and to some extent shared this view. However, with many of them, a fellowship in suffering and association in labour had brought kindlier feelings than welled up in the breasts of the favoured classes. They were kindlier disposed, had wider vision, and were more closely in touch with the tenderer side of life, which enabled them to realize the kith and kin of all men.

Jesus' disciples were chosen from the common people—the great middle class. They belonged neither to the submerged, nor to the "upper ten." Most of them were property holders, some of them well-to-do, but none of them belonged to the exploiter class, except Matthew and Zaccheus, both of whom gave the strongest evidence of sound conversion. In the absence of printing, the code of a Mediator had to be communicated almost entirely by oral teaching. It was therefore of prime importance that it be first

delivered to men of unprejudiced minds and teachable dispositions. Jesus' followers were teachable, which is decidedly more than can be said for the scribes and Pharisees. Blinded by pride and prejudice, their minds were not open to receive the revelation of a Mediator, especially when it meant "the greater damnation" to them. They dare not accept the new régime. Jesus laid the foundations of mediation by teaching truth that touched the heart of humanity. It therefore appealed strongly to the common people, with whom the sweep of feeling played a large part in religious life.

Jesus made service, not position, the test of greatness. This brought to the common people possibilities heretofore unknown. The man who would be great should not unsheath his sword, raise an army and be placed upon a throne, as was the world's conception of greatness; but, "let him become a servant." One who would become greatest should become a "minister," or "bondservant." Bondservants to righteousness in the new kingdom would out-class all the splendours of earth's aristocracy when the king should come in His glory!

Jesus made common cause with the common people and classed Himself among them. "The Son of Man came not to be ministered unto, but to minister:" not to be served, but to serve. He invited this class to come unto Him: "Come unto me all ye that labour and are heavy laden, and I will give you rest." What words could be sweeter or more gracious to the weary and oppressed? The words came from Him

as from one having authority, and the heavy laden ones relied on what He said. He was popular with the common people, to whom He was both Mediator and Deliverer.

It is through the teaching of Jesus that the common people have risen to their present commanding position. The principles which He taught improve the person. His doctrine of personal regeneration—of one being made a child of God—appeals to the highest and best there is in the individual. It is seen throughout the history of Christianity that one no sooner comes to know Jesus as a personal Saviour than life begins to improve. The converted thief steals no more; the converted embezzler makes restitution, and the converted harlot becomes a chaste woman. If proof be needed that His teaching is divine, it is found in the transformation of those whose lives His doctrine dominates.

When followed, Jesus' teaching becomes a code which improves conditions. Into many a home of poverty, squalor and crime it has gone and changed it into an abode of love, tenderness and tidiness. Into factory, store and office it has gone, and questionable methods and practices have given place to the Golden Rule. To more fully realize the power of His code to change conditions, it is only necessary to contrast countries where His principles are most closely followed with lands in which Christianity is unknown. What conditions of society, home, business, earning power and living of the common people are brought out by the contrast? What nation has developed a

worth-while civilization, or evolved an efficient industrial system, without Christianity?

The order in which improved conditions have been brought about is suggestive: Religious emancipation always has stood first. False religions and dominating superstitions are fetters which must be broken before any marked improvement is possible. To meet this requirement, the Mediator said, "Seek ye first the kingdom of God." That means religious emancipation.

The second is intellectual freedom. When the shackles are struck from religious life, the power of a new affection wells up in the soul and seeks expression in intellectual activities. That schoolhouses always have followed churches is sufficient proof of this statement.

The third step in the betterment of conditions is in political improvement. Better forms of government are sought. Religious democracy will function in a larger political democracy, and eventually in an industrial democracy. When the worth of the individual is understood, that individual becomes a power to reckon with in the progress of human affairs. Ancient Rome was a despotism of the most desperate sort. The Emperor was commander-in-chief of an armed and encamped nation. The privileged class sought to destroy Christianity; for it was seen that the doctrine that no man should be master of another would overthrow the whole social and political structure. Nero persecuted. Augustine saw the folly of this, and attempted to create a hierarchy of Chris-

tianity. Aristotle taught that there may be government by one, government by few, or government by many; but it remained for Christianity to set forth the idea of "self-government." Man's idea was of power that should be handed down to those who exercise authority. The Mediator's code reversed this, showing that in God's plan, power is handed up to those who have been chosen to serve the people. The greatest man is the one who renders the greatest service to the largest number of people. "Ye are brethren." "He who would be greatest, let him be bondservant." Men are elected to positions of trust and honour to serve, not to be served.

The fourth step in the improvement of the common people is in the industrial realm—in pecuniary and material things. Men would reverse the order and have material things first. However, that is not the program of the Mediator, who says, "Seek first the kingdom of God, and all these things shall be added unto you." The kingdom of God is "not meat and drink," but the reign of the spiritual over the material. This indicates the order in which the regeneration of society may be expected.

However, the plain intent of the code is that the regenerating influences shall not stop short of this part of one's being. There are reactionary influences that make it a hopeless task to undertake to achieve the highest attainments spiritually, socially and politically, and leave untouched the most vulnerable part of humanity,—namely, the desire to get worldly goods. Alexander Hamilton well said, "When a

man controls my subsistence, he practically controls me." With an industrial and economic system that controls the subsistence of people, their emancipation cannot be complete, and their highest welfare, temporally and spiritually, cannot be attained.

Will the common people enthrone Jesus as Mediator and permit Him to complete their emancipation? During His ministry, they flocked to His standard, then in large numbers deserted Him. After His resurrection, they flocked to His standard by thousands. Will they again make Him Mediator?

Then they did not understand His mission. They reversed His order. They did not seek a spiritual Mediator: they wanted an earthly king—one who would minister to worldly needs and ambitions. He had miraculously fed them. Heaven's commissary seemed to them to be at His command. His power could break the dominion of Rome, and no supply train would be needed to follow His army. They followed Him because of the loaves and fishes. Loaf-and-fish religion always will have throngs of followers, but it divorces the soul from the body and ministers only to the lower nature. Forms of religion which are strong on the gospel of better sanitation, better homes, better wages, better business conditions, and are short on the heart qualities which guide in the production of these things, miss the first requisite in the Mediator's code. He came to minister to the whole man.

Jesus declined to be king, when the kingdom simply meant better physical conditions. He said, "My

kingdom is not of this world"—not controlled by physical whims and worldly ambitions—but is, first of all, spiritual. The spiritual controls the physical, and is the only permanent, abiding, force that can maintain its supremacy. In this realm Jesus is Mediator, and is therefore capable of adjusting all human differences.

When the common people of modern times unitedly rally to His standard, the voice of Jesus will be heard in the sphere of economics, and the demon of covetousness, selfishness and oppression will be cast out forever. When His code settles the differences of employer and employee, the wheels of industry will run uninterruptedly, and unceasing songs of joy will arise from the homes of the great common people.

That the spirit of the Mediator is touching the employer group, and that the dawn of a better day for the common people is appearing, will be seen still more vividly in the following quotations, taken from an address given by the president of one of the largest manufacturing corporations in the world. Speaking to employers, he said:

"You have in management, in greater or less degree, marked responsibilities in regard to each and all of the groups described." (Employers, employees and the public.) "You could not shirk or minimize them if you desired to do so. As a business citizen you must account to others for your stewardship. What you say, what you do, will have an important influence in national, even international affairs. It will be good or bad. You must consistently observe the principles of the Constitution, the provisions of the laws of the land,

the rights and interests of your neighbours, including your employees, customers, competitors and the general public. You must be unselfish, reasonable, fair, sincere and honest. You should, without interruption, give evidence of a disposition to conciliate and coöperate. Regardless of the past, even though you may believe that you have been unjustly treated or censured, you should and will make and keep resolutions for the future which you know are proper. All this, of course, applies with full force to your President."

Speaking of employees, after many years of experience with them, Judge Gary paid them the following tribute:

"The great mass of employees, if left to decide for themselves, are loyal to the country, to the public interest and to their employers; and to the extent of this loyalty they will be rewarded up to the full measure of their deserts. This they will have the right to demand; and it will be readily and cheerfully accorded. They also should, and they will, continuously exercise a disposition to conciliate and coöperate. As applied to all groups, faithful performance, and this only, will insure highest pecuniary results and most liberal treatment."—*Elbert H. Gary, President American Iron and Steel Institute.*

That folks who do not accept Jesus as a personal Saviour, who have no appreciation of the spiritual value of His Gospel, nevertheless are aware of the economic advantages that would accrue to all from His mediatorship in material matters is seen in the following quotation from Lord Bolingbroke, an avowed infidel:

"No religion ever appeared in the world whose tendency was so much directed to promote the peace and happiness of mankind as the Christian religion. The Gospel of Christ is one lesson of the strictest morality, of justice, benevolence, and universal charity. Supposing Christianity to be a human invention, it is the most remarkable and successful invention that was ever imposed on mankind for their good."

That Jesus' teaching is awakening a new world-consciousness among the common people, which is being recognized by world leaders, may be seen in the timely address of welcome given by Warren G. Harding, President of the United States, to the Conference on Armaments, assembled in Washington, D. C. That the address was an appreciative reinterpretation of the spirit of the people, the following excerpt will show:

"Here is a meeting, I can well believe, which is an earnest of the awakened conscience of twentieth-century civilization. It is not a convention of remorse, nor a session of sorrow. It is not the conference of victors to define terms of settlement. Nor is it a council of nations seeking to remake humankind. It is rather a coming together from all parts of the earth to apply the better attributes of mankind to minimize the faults in our international relationships. . . . All of us demand liberty and justice. Inherent rights are of God, and the tragedies of the world originate in their attempted denial. The world to-day is infringing their enjoyment by arming to defend or deny, when simple sanity calls for their recognition through common understanding."

VIII

THE KINGDOM OF GOD THE FIELD AND FORCE OF THE MEDIATOR

"Now, after John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel.'"—*Mark 1: 14-15*.

THE intolerable conditions set forth in preceding chapters were but surface indications of a malignant, worldly and devilish kingdom, whose genius was evil and evil only. In contrast to this, and in conflict with it, the Mediator set a kingdom of good, presided over by the Spirit of God. He was the Initiator of the new kingdom, and placed it in the center of His system of ethics. He stood within it and spoke from it, sending forth His messages of love and justice, as from a throne of righteousness. Into it He put the power that is to overthrow the kingdom of evil. Its growth is gradual, and as its ethical principles control mankind, better conditions will permeate the economic realm.

The study of the kingdom is important, since most of Jesus' ethical teaching is found in its warp and woof. Churches may worship with little thought of ethical requirements, and in forgetfulness of economics; but the code of the Mediator is inseparable from

the kingdom ideal. The kingdom occupied the chief place in His mind, but it atrophied very early in the history of Christianity, when the emphasis was shifted from it to the Church. Economic interests demand the renewal of the kingdom ideal; for, losing this ideal, we lose the Mediator's point of view and become incapable of understanding Him. In fact, it is the kingdom ideal that gives Him the place of Mediator.

It has been said that Jesus began His ministry with the idea of calling Israel to repentance, and then bringing the Jews national prosperity; but that they demanded prosperity without repentance, rejected Him, and hence could not become a great Hebrew commonwealth; and that it was when He saw this condition arising that the idea of a new, spiritual kingdom shaped His program. However, a careful study of His teaching will show that the kingdom ideal was present from the beginning of His ministry.

The Jews expected that the Messiah would found a kingdom. From the time of the Babylonian captivity, their patriotism and their religion led them to look for a Deliverer who would establish for them a kingdom surer than that of David. Jesus declared that He came not to destroy, but to fulfill, the Messianic expectations. He claimed a continuity of purpose running through the Old Testament and culminating in the kingdom which He came to establish. Into this kingdom He would weave the democratic ideals of the purer age of the Hebrew people, and with the forces of this kingdom He would destroy

the "Empire of Exploitation" which Rome had fastened upon the world.

The kingdom of heaven, or the kingdom of God, might mean any one of four things: It means God's reign, and it might be His reign through natural law, or a theocracy (the old idea of the religious commonwealth of the Jews) or His reign through moral law, or the reign of grace. His reign through natural and moral law does not "come": it "is": hence it must mean His reign theocratically, or through grace.

Jewish literature to some extent favours the theocratic idea. Isaiah and Jeremiah preached a national restoration; but Malachi (1: 10) presents the temple closed and worship in Gentile lands—not Gentiles coming to Jerusalem. Jesus' refusal to become king of a material kingdom, while insisting that He is king in the spiritual realm, practically settles the question and coincides with the prophecy of Malachi.

The average Jew saw the kingdom in national outline, narrow and hazy. In his teaching, John the Baptist made the outline deep and definite. Jesus shed the full effulgence of spiritual light upon it, transfusing it with a glory that blotted out racial and political limitations, and made it the "Pearl of Great Price," greater than all else. However, John sought a national repentance, saw its impossibilities, and knew that his message was one of gloom, as but comparatively few repented. Jesus' teaching made His followers happy. It was a message of grace and one that touched all sides of human life. "The law was

given by Moses, but grace and truth came through Jesus Christ."

There is an interior fitness for the kingdom which is essential to any successful economic regeneration. "If ye forgive not men their trespasses, neither will your heavenly Father forgive you." An unforgiving spirit would prevent coöperation, as well as destroy the individual. This truth finds illustration in the parable of the Unforgiving Servant.

The kingdom was to be composed of, and ruled by, its citizens—not the privileged class—hence the question of citizenship was all important. Jesus invited "the poor," "sinners," "the lost" and the outcasts. He could open the gates to the moral refuse of society, for He changed their hearts. He made it a kingdom of grace—not of law—that it might be a kingdom of holiness, and that its citizens might be enabled to enjoy its spiritual and economic privileges. Folks could be born into its citizenship, but could not purchase its privileges. Like ancient Rome, it opened its gates to all comers, on condition that they conduct themselves as good citizens while within its walls. This interest in the "lost sheep of Israel" alarmed the leaders, who instead of being shepherds to the flock renewed their plots to kill Jesus.

This led to the *individualizing* of the kingdom. It did not come with observation—with armies and flying banners—but within the hearts of those who believed on Jesus. The renewal began with the individual, hence the personal element was made prominent. The parable of the Leaven pictured the yeast

going from particle to particle until the whole mass was touched and leavened. The attitude of the individual must be dealt with. In the kingdom it would no longer be a question, "What can I get?" Rather it would be "What can I give?" That it is "more blessed to give than to receive," is an accepted axiom of the kingdom. Economically, the question of the employer who yields allegiance to this kingdom is not, "What can I get out of my employees?" but rather, "What can I do for them?" Not, "What is the lowest wage for which I can get their service?" but, "What is the highest wage I can afford to pay?" To the employee, the question would not be "How small a service can I render?", but, "How large a place can I fill, and how can I speed up the output?" Not, "What is the largest wage I can force?", but, "What is the largest service I can render?" This would reverse the order of inquiry, but it would mean infinitely larger prosperity for all concerned.

But the Mediator *spiritualized* His kingdom, too.

"It is an ideal hovering over all societies, like Plato's Republic, not fully realized on earth, but in a supersensible world."—*Baur*.

However, this does not banish the kingdom from the earth to the skies. It is present within hearts, but within hearts that are set on higher things. It concerned Israel first, but was to become a society on earth—social and widening—for its spirit is love and love seeks fellowship. It is open to all on conditions of repentance and faith, or in a word, receptivity.

Its spiritual nature is seen in the place it gives to repentance and faith. Jesus' doctrine of God and man, as well as that of the kingdom, must be kept in mind to understand what He means by repentance.

If God is a Father, repentance means to cease regarding Him otherwise—as an Avenger, or mere Lawgiver, or Creator. If we are, or can become, His children, it means to realize human dignity and responsibility. If the kingdom is spiritual, repentance means not moral reformation only, but a choice between true and false righteousness. If the kingdom has not been regarded as the highest good, the greatest value, repentance means to so regard it, placing it above everything else. It makes man's chief end to be to seek the righteousness of the kingdom first, thus establishing filial relations with God. As John preached repentance, it was a matter of acts; but as Jesus preached it, it is a matter of disposition.

Repentance being a state of mind, conversion may be oft repeated. When the kingdom is put second, one needs to be converted. For instance, the disciples chose it as greater than all worldly good, but they soon quarrelled about high places in it, putting their selfish interests first. Jesus said to them, "Except ye turn, and become as little children, ye cannot enter the kingdom of heaven." That turning was conversion. The self-seeking need the same admonition. Peter was warned of his turning away, and was told, "When thou art converted, strengthen the brethren." A conversion that would put the affairs of the king-

dom first would strengthen saints everywhere, and usher in a golden era of prosperity.

Repentance has reference to a right attitude of mind as a preparation for the kingdom—for its duties and rewards. Faith, however, has reference to the receiving of the kingdom. It is not a kingdom of law, in which God makes demands, but one of grace, freely given. Faith is the hand by which it is received: it is spiritual receptivity. The message, in substance is, "Make the kingdom welcome, and it will make you welcome." The Jew made the kingdom a legal matter. John preached conformity to law; but the Mediator gave the Gospel for earth's millions,—namely, a kingdom received by faith. This faith is not a separate faculty, but is the functioning of the whole mind on religion. It is the throwing aside of everything else for the kingdom and receiving it as the highest good. The soul exerts all its energies in believing, and when thus concentrated upon the highest good, faith can make a child of God of a Gentile "dog," and give not simply the crumbs from beneath, but the richest viands upon, the table. The bestowal of the highest good—call it salvation, or whatever one chooses—must come through faith.

Jesus said, "My kingdom is not of this world," and yet this kingdom is not heaven. To enter the kingdom is not to enter heaven, but it is to have the spirit of heaven enter the individual and create a new disposition, which is more needed than a new dispensation. It is designed to bring heaven down to earth, and ultimately to lift its citizens to the heaven

above. In other words, it is the law of heaven, or the law of love, brought down to earth: a kingdom made up of common, earthly folks, but with dispositions so renewed that the love of heaven becomes the animating principle of life.

This kingdom necessarily stands in opposition to the kingdom of greed and oppression. To its first leaders, Jesus said:

“The kings of the Gentiles have lordship over them; and they that have authority over them are called benefactors. But ye shall not be so: but he that is greater among you, let him become as the younger; and he that is chief, as he that doth serve.”

No movement can succeed without principles adapted to its purpose, and one of the first essentials to the people interested in the movement is a knowledge of, and obedience to, these principles. This makes possible relationships of coöperation. Spiritual likeness to God is to be sought. As two things like unto the same thing are like unto each other, so to the degree that His followers became like unto God would they be like unto each other. This would create a mind and disposition that would make coöperation possible. Thinking God's thoughts, they would come to think alike; loving the things that God loves, they would come to love the things that each other appreciate; enlisting in the work that occupies the attention of the Father in heaven, they would soon be working together as brethren. To individualize the kingdom without spiritualizing it would make it anti-social; but to impart the love of God through spiri-

tualizing it is to make its citizens "kindly affectioned one toward another," and to insure coöperation in matters spiritual and economic.

However, the communications revealing these things, and the principles directing such action, must come down from above, hence it is a kingdom from heaven, and God being the Supreme King, it is also the kingdom of God. The world's welfare is bound up within its possibilities, and to its Founder do we have to look for the Mediator who can direct the application of its principles in winning the victory over the kingdom of evil and distress.

A kingdom was necessary as a rallying force, an organizing sphere, and a training field for those who accepted the truths of the Mediator. Organized therein, the people would become an army of righteousness, controlled by the powers of heaven, and led to peaceful conquests. Without it, they would be at best but a benevolent mob, without initiative or guidance, helpless in the storms of persecution which they would have to face. Connecting earth-efforts with heaven's power and guidance would make failure impossible. Rome's power, the world's wickedness, the entrenched and tyrannical "system"—all these stood against the feeble beginnings of the kingdom; but the Cause was in the hands of Him who holds the earth in its orbit, swings the stars in their courses, and controls the whole universe in its onward sweep through the eternities!

Jesus also *internationalized* His kingdom. His teaching is of a universal nature. It shows such an

utter disregard for social distinctions that wherever the Gospel has been preached changes amounting to a religious evolution, if not revolution, have been noted. "The field is the world." His followers are to be the light of the world and the salt of the earth. The "Great Commission" to preach the Gospel to the whole world shows that the entire human race is to become subject to the salting and enlightening influences. Where, then, will be the possibility of war?

Jesus was more than a patriotic Jew, seeking to make His nation righteous and then prosperous: He is a World Character, a true Son of Man, a real Mediator, the reign of whose kingdom will establish universal peace and industrial prosperity.

Our ethical principles are the outgrowth of our conception of His kingdom. The kingdom ideal contains the revolutionizing forces of humanity. These are not merely coextensive with the Church, or the churches, but may be made to extend far beyond. Kept to the forefront, they will sweetly revolutionize business, industry and statecraft.

The kingdom ideal brings to us the Fatherhood of God and the Brotherhood of Man—not on a low, earthly basis, but in the highest spiritual sense. This means coöperation one with another, and the acceptance of guidance from the great Father above. In the realm of industry there will always be some friction; but this friction will be reduced to its lowest terms by the oil of human kindness, distilled in human hearts by the Spirit of God.

In the economic meaning of the kingdom we have a vision of the support of the Mediator's power and wisdom, and sweetest of all a vision of the spirit of love one to another, and to the heavenly Father, which in the end must banish cruelty and suffering, oppression and exploitation, from the earth. It not only gives self-respect to the individual, but it brings back the prodigal to his Father's house and makes of him an heir of heaven.

The cultivation of the spiritual faculty is the great prophetic essential which will make real the possibilities of this kingdom. To quote James Freeman Clarke:

"The more we exercise the spiritual faculty, the more certain do spiritual things become. He who habitually obeys conscience sees, more and more clearly, the eternal distinction between right and wrong. He who habitually disobeys conscience at last can hardly discern any law of duty. To him who constantly looks forward with trust to a future life, immortality becomes more and more certain. The pure in heart, who habitually look up to a heavenly ideal of goodness, see God more and more. He who trusts in Providence comes at last to stand so firmly on that rock that no doubt can disturb, no disappointment shake, his confidence that all things are working together for ultimate good."

IX

DEAD MEN WIN NO VICTORIES IN HIS KINGDOM

“Either make the tree good, and its fruit good; or make the tree corrupt and its fruit corrupt: for the tree is known by its fruit.”

“The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things.”—*Matthew 12: 33, 35.*

SOME of the mental and moral qualities essential to the citizens of the kingdom of God have been discussed in the preceding chapter. We have seen that the Mediator released the love of God, and implanted it in human hearts, making it the strongest force in the world. He has shown not only what love can do for men, but what it can enable them to do for others. The present chapter, however, treats of a still more vital quality—namely, life itself. To stock an aquarium with dead fish would be no more unwise than to people a kingdom with dead folks. The inhabitants of the cemeteries are orderly, and their memories are sacred, but they are gaining no victories.

It is quite possible for active people, alive in the flesh, to be dead to spiritual qualities. Death does not mean annihilation. The literal death of the body is not that. It returns to dust, becomes disorganized,

but its atoms continue to exist. Matter is indestructible: it simply changes form. The belief in the immortality of the human soul is so deep-seated and universal that few folks can believe that death means the annihilation of the soul. The real meaning of death is separation. "The places that once knew a man know him no more," as death separates him from them. The soul is separated from the body in death. The unrighteous are dead to holiness, because they are separated from God. Eternal death is to be forever separated from Him. "Dead in trespasses and sins" is the effect of our being separated from the Divine Being, rather than the cause of it: that is found in a perverse and selfish will. "Ye will not come unto men that ye might have life," said Jesus.

While living in the flesh, men may be so separated from the vital things of life as to be dead to them. There are good men and women alive to the demands of art, education, missions, benevolence and culture, who are dead to the demands of industrial justice and sound business ethics. Wisely has the Mediator planned that the citizens of His kingdom shall be alive to its interests, and in active sympathy with its principles.

We have been zealous in our efforts to carry the Gospel to the entire world. Now we are coming to understand its intensive pervasiveness, and are awakening to the demand that it be applied to every department of life. It is only the ethically experimental type of religion, born from above, that enables men to apply the teaching of Jesus to store, and office, and

shop, and home, to society and finance, making Him Mediator in these realms. The narrow view that one individual, or class, can be permanently benefited by the exploitation and misfortune of another has to give place to an infinitely larger conception.

In his downy cocoon, the latent butterfly sleeps the long winter away, possessing only possibilities. The warm sun and genial breezes awaken his activities; the bondage is burst and a new world is revealed, power to flit from bush to branch and sip nectar from a thousand fragrant flowers is possessed. To the man cocooned in selfishness, dead to his surroundings, except in his own narrow sphere, the awakening influences of a new kingdom and a higher life were destined to snap the fetters and bring him into touch with an environment reaching outward to all the world and upward to the Father's throne. It was such a sense of sonship and wideness of sympathy that Jesus sought to awaken.

There is a recognized economic side to the great, fundamental doctrine of regeneration. A writer who voices the superficial sentiment of labour, rather than its religion, says:

"There has come about an unhappy situation—industrialism and religion have divorced from each other. They were meant to be mates. Industrialism needs the spiritual note, to impart to it conscience, zest, imagination—the qualities which make handicraftsmen into artists. Religions need likewise the industrial note, to give to its airy visions a body and local habitation, lest its dreamings, vague and vapourish, become sickly fermenta-

tions of the brain. But a rupture in the marital relation of these two has taken place. Meant for each other, each incomplete without the other, they have got into a state of mutual incompatibility. In place of confidence, there is distrust, coldness, crimination. There is being taken out between them a bill of divorcement."—*White*.

If it be true that religion and industrialism were meant for each other, and that each is incomplete without the other, and if by religion we are to understand the Christian religion, then we perceive that there must be an economic meaning to regeneration. It is the starting point of Christianity, the door into the kingdom of God. It awakens a new nature and transforms the commonplace into the ideal. That which is but dull drudgery to the deadened heart, wherein the fires of an enthusiasm born of the divine touch have never glowed, it turns into the artistic. Thus inventive genius leaps into being. What great inventions have been given the world by people who know not the Gospel, and what triumphs of science are there in lands whose inhabitants have not been touched by the regenerating influence of divine love? This fact should be sufficient to prove the intimate relations between Christianity and economic welfare.

Dead men not only win no victories, but they erect no buildings, construct no civilizations and devise no system of relief for the distressed. Those who are dead in trespasses and sins are just as hopelessly cut off from any participation in a reconstruction of industrialism. "A live dog is better than a dead lion," for life brings possibilities.

The Mediator introduced into human life, as a part of His code for human welfare, the great underlying principle of vicarious sacrifice: of one person suffering, and doing, for another. This is an underlying element in social welfare. Without it, no permanent improvement is possible in the social and industrial world. Workmen have to learn to "bear one another's burdens," while caring for the things of their employers. Those in positions of authority have to learn that they must care for the workman's welfare, as well as for the company's dividends, or their own positions. "Otherism" needs to be woven into the social, industrial and business fabrics. Altruism makes a worth-while life possible, but the true altruistic spirit comes only through the new birth that makes one alive to righteousness.

Men crushed by slavery and oppression had become dead to all expectation of freedom and a better life. They said, "Leave us alone in our bondage; why add to the weight of our fetters?" False hopes and mistaken conceptions had deadened the people of Jesus' day to their temporal and spiritual opportunities. They were held in a religious, ritualistic and economic bondage, cursed by their teachers and cuffed by their oppressors. If in a fitful passion they could throw off the yoke of Roman oppression, gladly would they accept such deliverance; but their regeneration meant more than warfare with carnal weapons, and without this renewal better conditions were but vague dreams.

In Old Testament times, the renewal of the heart

was vitally connected with temporal prosperity. Hear the message of Ezekiel as to the condition of heart which Jehovah required:

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them."

Then note the economic blessings and temporal prosperity that should follow:

"And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. And I will save you from your uncleanness; and I will call for the grain, and will multiply it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye may receive no more the reproach of the famine among the nations. . . . I will cause the cities to be inhabited, and the waste places to be builded. . . . The land that was desolate shall be tilled. And they shall say, 'This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are fortified and inhabited.'"

In the New Testament, Jesus made the kingdom of heaven the culmination of the kingdom idea of the Old Testament, and added to it a spiritual significance unknown in the earlier writings. Nicodemus was told that without regeneration one could not even see this kingdom. He was a wise ruler, possibly one of the best of his day; but his inability to understand the

meaning of Jesus' words proved that he could not see the kingdom. His manner of thought, and tenor of life, were so foreign to the principles of the new kingdom that even its phraseology was an unknown tongue to him.

The word "see" of course is used in the sense of understand. Many men can see a mountain (or a dollar) who cannot see a conclusion, or fix their mental vision on an opportunity. Nicodemus was wise concerning the Mosaic economy, but the spiritual fibre which was to be the warp and woof of the kingdom of heaven could be discerned only by quickened spiritual vision. This quickening came from above, and linked the individual with the power and intelligence of heaven.

One may be born a citizen of a worldly kingdom, but to become a citizen of the kingdom of heaven, it is necessary—not to take out naturalization papers on the basis of moral reformation, but—to be "born again." The truths of the kingdom, when received into good and honest hearts, produce such a breaking up of the old incrustations of guilt, prejudice, sinful habits and wrong methods of thinking that a new mind is given the individual. It further produces a conviction that leads to new methods of life, and such a complete revolution in the things that one loves, that a new affectional nature is awakened. It makes one "a new creature," with new aims and desires, new powers of love, and new channels of activity through which love may find its outflow. New relationships are seen and old conditions present

themselves in a new light. In their associations with Him, Jesus' disciples found a marvellous power in His words to inspire a new life. James says, "Of his own will he brought us forth by the word of truth." Peter says, "Having been begotten again . . . through the word of God." Jesus said, "I came that they may have life, and that they may have it abundantly." This means an overflowing life, one that would outflow into every phase and department of human effort, and bring folks into closest sympathy with the plans of a Mediator.

The individual is the unit with which Jesus deals in the preparation of citizens for His kingdom. His purpose is to better the temporal, as well as the spiritual, condition of mankind. The emphasis is to be put upon the well-being of the whole man. Dr. Shailer Mathews has well said:

"To give larger wages, to make the home more comfortable and happy, to see that sanitary arrangements of city and community are perfect, to provide a fair income, healthful food, good amusements and all the other requirements of respectable life to-day; to do this and let evolution do the rest—this is the position of more than one social teacher.

"But the imperfection that must needs be corrected, in the estimation of Jesus, was no chance of birth or occupation of life. The Pharisee was quite as ill as the harlot and publican. The cause of all inequality and lack of fraternity is moral: it is sin. Men cannot reach that divine sonship in which fraternal love becomes natural so long as the spirit of selfishness rules them. A corrupt tree cannot bring forth good fruit. The world can become the kingdom only by a repentance and

a moral change on the part of its members that replaces the spirit of revolt against goodness, and a loving God, with the spirit of sonship.

"And Jesus saw aright. A perfect society cannot be created from imperfect people. That which stands in the way of the realization of many a man's ideal for society has not been its own logical inconsistency, but its failure to find or produce the right sort of men upon which to work. The plan of the house called for marble and the only material at hand was mud. Jesus proposed to furnish good material as well as a noble plan."

The regeneration of the individual is the starting point in the preparation of this material. Mere godless social intercourse can never make society good, and society from which cruelty, oppression and injustice have been driven is essential to any permanent betterment of our temporal conditions. The temporal good that comes with the advancement of civilization doesn't make men fraternal: usually it widens the breach. In the case of Dives and Lazarus, an income that enabled Dives to be clothed in purple and fine linen and fare sumptuously every day, gave him no compassion for the man that lay with the dogs at his door. The kingdom of God grows not by accumulation, but by assimilation; hence only that which can be assimilated can find a place therein. That which is destined to produce a permanent social regeneration is the acceptance of Jesus Christ not alone as a personal Saviour, but a further choice of Him as Mediator in all human relationships. This would insure industrial and social justice and kindliness, as well as the hope of heaven. This type of discipline would truly

be as "the good man out of his good treasure" who "bringeth forth good things"—as the "good tree that bringeth forth good fruit."

Jesus' plan is to save the masses through the individual, and not the individual through the masses. Men made Christlike make good society and bring about right economic conditions. Morally, Socrates and the ascetics were good men; but they were not good for social intercourse, for trade, or for alleviating the condition of the unfortunate. It is not enough to be good: one must be good for something. Jesus' fundamental position is that economic betterment depends upon goodness that is active: that one spontaneously loses one's selfish interest in the welfare of other lives, and thereby finds the truest and highest life. "Whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it."

In making this demand, Jesus shows the high worth of human beings. With Him, life was more than meat, and man infinitely better than a sheep—or any number of sheep—because he possesses a human soul of infinite possibilities. He invited the poor and degraded, because He believed in the inherent worth of human nature. He put value on humanity: not on its clothing or position. He treated mankind as sinful, but recoverable, and showed that the depraved possess that which responds to divine influences.

Renan taught that the aim of Christianity is not the perfecting of society, but the preparation for another world. Jesus shows that humanity is too great to be

confined to one world: that personality projects itself into eternity, anchoring to the very throne of God, and bringing therefrom the power and principles needed to transform this old, sin-oppressed earth.

Even with His high value on humanity, Jesus did not present flattering views of its condition. The depraved were invited, but they were not petted. In His parables of the Lost Sheep, the Lost Coin and the Lost Son, He pictures human nature as lost; but He believed it recoverable through right efforts, hence He saw the harvest awaiting the reapers. He was always impartial and sympathetic. Conditions were hard and labourers were few, because the Jewish leaders were neglecting the masses. In His prayer that labourers be sent into the field, we feel the heart-throbs of the Master, as He longs for the coöperation of those who have experienced the change of heart necessary to enable them to sympathize with His mission, receive Him as their Mediator and join the forces of righteousness. It was not for ritualistic workers that He longed: there were plenty of them. There were priests and Levites in abundance in Jerusalem; but they were sodden in selfishness, which is the root of all sin. When selfishness enters the sphere of religion, it marks one as the farthest removed from God. These were inhumanly religious, socially corrupt and economically reprehensible. The common people were impressible, and through them the work of economic and spiritual regeneration began.

To-day, Jesus doesn't work miracles to feed the

poor, but His regenerating power imparts new consciences to those who make laws, manage mills and conduct business. It is only the regenerated soul that can "love the Lord with all the heart and soul and strength, and one's neighbour as oneself." When God and man are thus loved, one will not oppress men in industry, or defraud in business. Employers will pay the best possible wage and workers will do the best possible work. When perplexities arise, the question will be, "What saith the Mediator?"

The importance of right conditions of the heart to secure industrial well-being may be further seen in the fact that in most instances one man controls many men, but his heart controls him: for, "as a man thinketh in his heart, so is he." In the great railway systems, factories and business concerns, some man's heart away back in the offices is dictating the policies. Selfishness there can kill any movement for human betterment, hence the wisdom of the Mediator in beginning with the heart.

In God's plan of the ages, which He is steadily working out, He is using men and women to the fullest extent to which they will permit themselves to become the unselfish channels of His blessings to mankind. To be made alive to the interests of His kingdom is essential to such use. It is the new life, generated by faith in the Life Giver, that accepts His teaching as the rule of faith and practice, of creed and conduct, and thus enthrones Him as Mediator, saying, "Not my will, but thine be done."

X

EQUALITY IN CODE AND CONDUCT

"And he made of one every nation of men to dwell on all the face of the earth."—*Acts 17: 26.*

"All ye are brethren."—*Matthew 23: 8.*

THE question of the equality of human rights and privileges was never more in the forefront than at present. Does the State have the right to compel men to work in time of peace, as it has to force them to bear arms in time of war? Do government employees have the same right to strike that is granted those who are employed by firms and individuals? Do any employers have the right to compel men to work? Do labour unions possess such rights? On the other hand, do unions, or any other organizations, have a right to forbid men to work? Can a man be compelled to work, or not to work, without violating his personality? Compulsory labour would be near akin to slavery, but what of compulsory idleness? Can men be coerced to stick to a job, or coerced to stay away from it, without violating the natural rights of the individual? What principles do we find in the code of Jesus that would help to solve such present-day problems as these?

The notion that the rank and file of men and women are born to serve the privileged class, or organizations effected by any class, and that they are to be driven with whip and spurs, finds no support in the teaching of the Mediator. Two of His utterances will be sufficient to show His attitude:

“Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.”—*Matthew 20: 25-28.*

“Be ye not called Rabbi: for one is your teacher and all ye are brethren. And call no man your father on earth: for one is your Father, even he who is in heaven. Neither be ye called masters: for one is your master, even Christ. But he that is greatest among you shall be your servant.”—*Matthew 23: 8-11.*

Mark and Luke also give these sayings of His. Their meaning is so clear that comment would be superfluous. Except in the society of Jesus and His friends, this Gentile ideal was world-wide. Everywhere men sought greatness, that they might rule and have others minister unto them. Rome had stamped upon her dependents the ideas of luxury, of slave service, of enrichment at the expense of others. With her, the great were those who were served by others, and he was esteemed greatest who had most to serve him. How different with Jesus! The heir of

all things emptied Himself and came among His brethren as one who serves. What a splendid example!

The Old Testament ideal of human equality—not of endowment, but of privilege and opportunity—formed a background and setting for the teaching of Jesus. Job shows the belief that prevailed that Jehovah is the maker and keeper of all, and that a servant could not be oppressed without an account being rendered unto the Lord. The thirty-third Psalm declares that God “fashioneth their hearts alike: he considereth all their works.” It had passed into a proverb among the Hebrew people that “the rich and the poor meet together; the Lord is the maker of them all.”

The equality which was taught by the Mediator, and which has become the basis of American democracy, will be seen most vividly in the manner in which He recognized all classes. The rich and powerful were already highly valued, but Jesus recognized the rights of the poor. They represented man stripped of all extrinsic attributes of honour, and reduced to that which is common to all mankind. On this naked humanity, the world never set a very high value, and perhaps nowhere in the world was there a wider chasm between the classes and the masses than had been rapidly developed in Judea at that time. According to the tradition of the scribes, the *Am Haarez*, “the people of the land,” were ostracized individuals, with whom no dealings were to be had. They were as Samaritans to them. They were even

excluded from sharing in the resurrection. These scribes said of such a man:

“Bear no witness for him, take none from him, reveal to him no secret, entrust nothing to his charge, make him not treasurer of monies for the poor, associate not with him on a journey.”—*Weber*.

In the light of this depreciation, the reason for the Mediator's cleavage with the “powers that be” is seen more clearly. He insisted upon the susceptibility to redemption that these outcasts possessed, and believed in their right to fair treatment and an equal chance for their spiritual and economic betterment. It is not strange that they should hang upon His words, follow Him from place to place, and even want to make him King. The world begins to value folks only when they are clothed with some outward distinction of birth, or wealth, or station. Jesus saw in human beings the life of a spirit, conversant with divine things, and said:

“What shall it profit a man to gain the whole world, and lose his own life?”

The “life” or “soul” is that which makes human beings different from “things,” and gives one a personality which is inviolable. For the preservation of this life, the lower animal life, with all one's material possessions, might well be sacrificed.

The interest which Jesus took in the depraved further indicates His belief in human equality. He valued humanity not only when it was stripped of

worldly goods, but even when destitute of worthy character. In His view, humanity is humanity, whether rich and respectable or poor and devilish, and is entitled to honourable treatment and a fair chance. He was the friend of publicans and sinners, because they possessed latent spiritual powers, which were capable of regeneration and development. Moreover, in His view, they possessed the solemn responsibilities of moral agents, and retained features of the divine image, not entirely effaced. These features were capable of restoration. The world of culture despaired of them, but He hoped for them, and went after them as a shepherd after his sheep. He sought their healing, as a true Physician of Souls.

Jesus was conscious of the imperfections of men, and saw them making grave departures from moral ideals. This He set forth in the fifteenth chapter of Luke, where He compares them to wandering sheep, lost coins and prodigal sons. He had more than a sentimental interest in folks. He knew that few of them realized their moral responsibilities. He was under no illusion as to the moral condition of mankind, and the unworthiness of humanity for the privileges to which He daily invited men. He valued human nature in its ideal, but did not take flattering views of it. In human lives everywhere, He saw the evidence of sin's corrupting, debasing and enslaving power. Amid it all, He saw capabilities of redemption, and valued folks for what they might become, rather than for what they were. He realized the demands of justice lying deeper than social distinctions

and worldly discriminations. To the sinful, the depraved, the weak, He saw the need of an equal opportunity and a fair chance, and the responsiveness which such a "square deal" would awaken.

Zaccheus, for instance, was a man of large-hearted ability, but he was a social outcast because of his position as a tax-gatherer. The Mediator received him, became a self-invited guest in his home, and at once a reformation began. The magnificent offer of half his goods for the poor, and to restore four-fold any ill-gotten gains that he possessed, mark his conversion as sincere, and show the unseen possibilities wrapped in some social outcasts. Mediatorily, Jesus gave brotherly recognition to sincere folks, regardless of social position, until it was said of Him, "He receiveth sinners, and eateth with them."

He had compassion on the multitude. In defending Himself against the attacks made upon Him for His sympathy with social reprobates, He gave the parable of the Two Debtors (Luke 7: 36-50), in which He showed that those who are forgiven most will love most, and consequently will be most closely attached to Him, and to the interests of His kingdom. The oppressed, who had been without an equal chance, ought to be the ones who would most appreciate it when given. Those accustomed to it continue to take it as a matter of course.

One of the difficult lessons to learn is that equality of privilege and opportunity does not necessarily mean equality of ability to improve the privilege and measure up to the opportunity. Opportunity to earn

is not always coupled with the strength and skill that bring high earning power. That Jesus recognized this fact is seen in the parable of the Talents (Matt. 25: 14-30) where the master gave to one five talents, to another two, and to another one; "to each according to his several ability." The justness of the distribution is seen in the fact that in the accounting he required of each only according to his capital and ability. The failure of the one-talent man was not due to the fact that he had but one talent, but to his failure to use what he had. In the parable of the Pounds (Luke 19: 12-27) but three of the ten pounds given out are accounted for; and yet, in these we see the same law of ability recognized, and the same penalty for dolessness meted out. It is a further illustration of equality of opportunity, but differences in ability, even with the same capital. Here each one received a pound. One made ten pounds, another nothing, and consequently lost the pound which he had. Duplication may be seen in the economic world to-day. It is a law of being that that which is not used is lost.

Among the equality of rights which the code of Jesus demands for the individual may be enumerated the right of enjoyment of life and liberty; the pursuit of happiness; protection that brings safety to himself and family; an equal chance with others in the acquisition and possession of property. The average man is more concerned about the democratization of privileges than he is about standing for his inherent rights. Napoleon said that the Frenchmen of his day wanted

liberty less than equality. It would not be strange if this were true to-day. Society organized on the caste system of India, or the feudal system of Europe, presents greater inequalities of rights than can be found between a democracy and an absolute monarchy. Equality of privileges, therefore, depends less upon the form of government than upon the organization of society. However, the Mediator bases all upon the value of human beings and their relationship to God, hence liberty and equality are coextensive in His code.

Internationally, the world is coming to Jesus' ideal of human equality. This is seen in the growing sentiment favouring the self-determination of weaker peoples, and the respect for small nations. As human equals, these people cannot justly be enslaved, annexed, or dominated by force. With due regard for international courtesies, they have an inherent right to choose their own form of government, and to align themselves with stronger nations, if they so desire; but treaties made with them are not "scraps of paper," even though it may require a World War to convince imperialism of that fact.

Industrially, there are many movements toward His ideal. All parties concerned are awakening to the fact that the labour problem can never be solved by espionage or paternalism. Employers are becoming more than willing—even anxious—to deal with conditions that apply equally to employer and employee. A writer who recently completed a study of industrial conditions in twenty American cities, says

that he found employers more willing to treat with employees than were the latter to meet the employers. It would be most unfortunate if a growing sentiment toward conciliation on part of employers should be met by a growing radicalism on part of employees.

The "Shop Representative Plan" is a decided movement toward the code and spirit of the Mediator, in the recognition of equality of rights on the part of employer and employee. In brief outline, the plan which is often spoken of as "The Shop Committee," is as follows:

A number of delegates, elected by secret ballot in the shop, meet with a like number of representatives of the management monthly, or semi-monthly, and together carefully survey the situation and plan for betterment. The employees are given a voice in all matters pertaining to their employment, and working and living conditions. The principle of coöperation and confidence between employers and employees is maintained by affording the means of ready access to each other's representatives, and free discussion of differences as they arise. Thus the common interests of employers and employees are promoted and a higher efficiency attained. They discuss every phase of shop life in which the workers are involved. Fancied grievances are explained and real ones remedied. The director of one of the largest plants in a Middle Western State, after describing the system and its results, says:

"As nearly as we can sense the situation, and as nearly as we can place a dollar and cents valuation upon such

things, we would not accept to-day two million dollars in gold as a consideration for returning to any plan or condition which has ever been in effect in our shops heretofore."

That the plan is satisfactory to labour, and is a fair expression of equality of opportunity, further appears in a statement from one of the largest street railways in America, after it had been in use about three years:

"We have never had labour trouble, and went through the strenuous war period with a clear understanding. The committeemen elected by the men take up working conditions, questions of wages, and welfare features, and there is a fine spirit of coöperation with the company."

These citations are sufficient to show the drift toward the Mediator's valuation of men, and also to indicate the economic value of His code. As a money-making proposition, the greatest movement in the world would be the acceptance of the full code of Jesus Christ and His exaltation to the place of Mediator of industrialism and internationalism. It is encouraging to note the extent to which coöperation is becoming the plan of action. The equality and inviolable rights of each, in his field of action, are coming to be recognized, and such recognition is showing a money value to all parties. The massing of capital, and the organization of labour, with saner leadership year by year, are making possible an industrialism that individual effort never could operate—thanks to Jesus' estimate of man's value.

This doctrine of Jesus was destined to destroy hu-

man slavery. Nowhere did He say, "Thou shalt not permit slavery." He simply touched the heart of humanity with the lesson of human equality, and the sunshine of an enlightened conscience has driven it away from the earth, as a mist cloud. So has ended the saloon system, and so has universal suffrage been ushered in. The broad principles of human equality are now bearing splendid fruitage.

This truth also places male and female on an equal footing socially. It leaves no room for a double standard of social purity. When the unfortunate woman was brought to Jesus that He might order her put to death, He acted as Mediator in the case, and said, "Let him that is innocent cast the first stone." In other words, "There is an equality of obligation; she is your sister, and the doctrine of human equality cannot hold her guilty and you innocent."

Does it not apply to the suffrages, also? Certainly it does to matters of salary. Why should a woman be obliged to do for ten dollars a week what a man would receive twenty for doing? Why should a girl batter down wages by doing the work of a man for less than he receives, later marry the man and expect him to maintain a family on the wage that she helped to lower? A recognition of human equality that would demand the same wage for the same work challenges the attention of labour organizations, business men and manufacturers everywhere.

A full recognition of human equality would make wide readjustments in industrial relations. America has no caste system to keep the worker down. He

may invent and plan, devise and save, until instead of a workman he may become an owner or partner in the business. The coming industrial democracy will make this partnership the rule, rather than the exception. The doctrine demands an equal chance for all within the sphere in which each one is best fitted to operate. It is not meant that every one is equally endowed with skill and ability. It simply means a fair chance for the worker to "work out his own salvation," financially, as well as spiritually.

To secure equal rights and a fair start, it might be necessary to inquire into the readjustment of inheritances. One is born heir to millions, while another is handicapped by poverty and squalor. Can this be forever perpetuated, and still maintain human equality? The old Hebrew remedy was the Year of Jubilee, when the land returned to the heirs of its original owners. In the kingdom of heaven, there is no place for such readjustments by civil law. However, the demand is made upon the individual to give of his property for the spread of the kingdom. Herein lies the remedy for swollen fortunes, and the means of maintaining an equality. The rich ruler was told to sell what he had and give to the poor, then to follow Jesus. He was promised treasure in heaven, and the kingdom wisely provides for the exchange that converts the currency of the land into spiritual treasure. Zaccheus not only made restitution for any ill-gotten gains, but gave the half of his goods to feed the poor. Such acts are necessary to keep the doer in touch with the common people, and imbued with the

spirit of heaven. Men are coming to understand that it is disgraceful to die rich. Here we see not only a method of doing good, but also a means of maintaining an equality of privileges and an even start in earning power.

If service be the test of greatness, it naturally follows that the greatest opportunity is not the chance to accumulate a million dollars, or any other sum. It is not to accumulate, at all: it is to serve. Here is an underlying law of the kingdom of God—a truth which Jesus exemplified to the world.

Equality of privilege implies equality of responsibility; hence the granting of this equality to both employer and employee means an equal share in the responsibility for maintaining peaceful relations with each other, and a high standard of service to the public. The responsibility cannot be shifted without violating moral requirements. The spirit of the Mediator would make each willing to meet the other more than half-way in the adjustment of differences, and to counsel freely for the improvement in output and working conditions.

Equality of privileges to serve, to serve with one another, to serve according to the Mediator's guidance, ought to bring a joy indescribable and full of glory. Apply this to capitalism, to industrialism—to every line of human effort—and it will bring to human hearts a thrill of the divine, and to this old earth a glimpse of glory from above!

XI

SIN, SUFFERING AND WANT

"Now there were some present at that very season who told him of the Galileans whose blood Pilate had mingled with their sacrifices. And he answered and said unto them, Think ye that these Galileans were sinners above all the Galileans, because they suffered these things? I tell you, Nay: but, except ye repent, ye shall all in like manner perish. Or those eighteen upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all in like manner perish."—*Luke 13: 1-5.*

"Sin no more, lest a worse thing befall thee."—*John 5: 14.*

CONSIDERING the equality of privileges which Jesus made one of the foundation principles of the kingdom of God, the question naturally arises, Is economic want the result of disobedience to these principles; or, Is there a relation between sin and want? Not to inquire into the Mediator's teaching concerning sin would be to miss the mark in an economic investigation.

Jesus reversed the prevailing Jewish conception of sin. He showed that it belongs not simply to the out-cast and criminal, but to all—even to the scribe and Pharisee. Indeed, the privileged class who preyed upon the helpless, were denounced as the worst of all

sinners. In the parable of Dives and Lazarus, He portrayed the awful results of respectable, self-satisfied sin.

He showed clearly the distinction between sin and crime. One may perish because of sin, and yet never be guilty of crime. One may go to Gehenna without ever having gone to a state prison. John says, "Sin is lawlessness." The lawlessness of the Gospels is born of selfishness or self-will. It is a state of mind, rather than a combination of separate acts. Men look for "sins," but Jesus treated "sin." He treated it as a constitutional disease—not merely an eruption upon the surface. Only "blood cleansing" can produce a cure.

Thoughtful folks admit that there is something confessedly wrong in the world, and in human nature. Too many things are at cross purposes. There is too much suffering. Hardships are on every hand. Who can believe that it is the will of our heavenly Father that it should be so, when He has done everything possible for our happiness and welfare, even withholding not His own Son? This world stands related to man's highest thought and ideals, but there is something in the way of their realization. Jesus treats sin as the great hindering cause. In the parable of the Tares, for instance, it was the bad seed that injured the growth and brought disaster to the harvest: so does sin with man's most cherished hopes and plans.

Sin blinds men to the new order which Jesus would establish, were He made Mediator. Nicodemus, the wise man of the Jewish Sanhedrin, could not see the

kingdom of God. Until delivered from the blinding blight of sin, even the Sermon on the Mount cannot be understood.

Sin stands in the way of the kingdom which Jesus came to establish. It is sin that hardens men to gospel influences, and sinks outcasts into criminals and degenerates. Sin makes those in power more relentless. The sin of covetousness cries out for Shylock's pound of flesh, and plies the lash to suffering humanity with renewed fury. It drives the burglar and thief to pillage, the gambler to the tricks of his trade, and the profiteer to his unscrupulous methods, while commercialized vice sinks humanity to its deepest depravity, that it may reap the tainted shekels. Is it strange that Jesus and His forerunner should call men to repentance as a necessary condition to the incoming of the kingdom of the Messiah? However, they refused to repent, but chose rather to crucify Jesus and continue their pillage, while protected by Rome. The soldiers gambled for His garments while He was dying, so hardened were they by spoliation.

While Jesus denounced sin, He was compassionate toward sinners. This is seen in His attitude toward publicans, who, being Hebrew tax-gatherers for Rome, were regarded as the worst sinners in the kingdom. However, Jesus preached the Gospel to them, and when they were converted fellowshipped them, choosing some of them to places in the apostolic circle. So true was His sympathy for the sinner that He parolled the sinful woman on condition that she would sin no more.

The cleansing of the temple further shows His sympathy for those who seek deliverance from sin. The court of the Greeks was occupied with the implements of the money changers. They were thus prevented from enjoying their privileges in the worship of God. Fierce was His denunciation of the scribes and Pharisees for their hypocrisy, and especially for shutting out of the kingdom those who would enter. His mission was to "the lost sheep of the house of Israel." He "came to seek and to save that which was lost." So sincere and all-consuming was His sympathy for sinners that He shed His blood for their deliverance. Calvary marks the world's highest sacrifice, and that sacrifice was to save His people from their sins.

Jesus treated sin as the cause of suffering. To the man made whole at Bethesda, He said, "Sin no more, lest a worse thing befall thee." We do not know that his disease was the result of any particular sin, into which he was in danger of falling again, and that would cause a relapse of his disease. It was a commonly-received belief among the Jews that special sin brought special suffering. This was the doctrine of Job's comforters. Jesus did not teach that every instance of suffering or misfortune was the direct result of some special sin. When His disciples asked Him concerning the blind man, "Who did sin; this man or his parents, that he should be born blind?" Jesus' answer indicated that they were not to undertake to fix the definite sin that caused that particular suffering. Such is the thought concerning the murdered

Galileans and those upon whom the tower in Siloam fell. Sin is a violation of law, and laws have penalties; but it becomes us to be modest in attempting to fix the connection between the sin and its penalty. In His miracles of healing, Jesus indicated a connection between sin and want by forgiving the sin and emphasizing the need of forsaking it. The purpose of His coming into the world was to save His people *from* their sins: not to save them *in* their sins. The reason for this is quite apparent: To receive what Jesus came to impart, it is necessary to get into line with the principles of His kingdom—as much so as for the inventor to work in accordance with the laws of nature, and not contrary to them. The code of the Mediator shows that righteousness brings better opportunities to all.

Jesus' teaching shows that unbelief is the sin of all sins. Without belief there can be no repentance, and the turning which repentance brings is necessary to escape the awful consequences of sin. If Jesus' hearers did not get a new mind, the fate of those on whom the tower in Siloam fell, and those whose blood Pilate mingled with their sacrifices, would be the fate of all of them. As a nation, they failed to repent, and in the destruction of Jerusalem this prediction was fulfilled. In the interlinking of society, that which brings affliction to the city causes suffering to all the inhabitants. This is as true now as then, and the fever germs of a vitiated water supply come into the brown stone houses as truly as into the squalid hovel. Bad laws, with un-

just and oppressive conditions, will ruin a country and bring the downfall of the privileged class, as truly as that of the oppressed class. This was true in the overthrow of Jerusalem, and later in the downfall of Rome.

Without faith in the Deliverer, there can be no deliverance, spiritual or economic. Unbelief is the sin against the Remedy for sin, even against Jesus. It is a rejection of the code of His kingdom, hence of the kingdom, too. The principles of His kingdom are the laws of one's being. The reception of His message brings liberty from bondage, because it brings us into accord with the laws of our own being. As hygiene ministers to health so does the observance of these higher laws of being minister to material and spiritual well-being.

Jesus taught that there is an unpardonable sin—the sin against the Holy Spirit. The oppressing class ascribed to the devil the good works that Jesus did, through the power of the Spirit of God. While these people continued to look to the wrong source, there was no hope of their salvation. If they called evil good, there could be no motive to seek real good. Men who see black as white and white as black never can attain spotless righteousness. In the business and industrial world, conditions are hard, because men will not accept God's remedy and act upon the principles of the Mediator. The unpardonable sin in the economic world, as truly as in the spiritual realm, lies in looking to the wrong source for deliverance.

Hear the Mediator's explanation, as recorded by Mark:

“From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within and defile the man.”

Here, then, lies the source of most things which make conditions hard, and affect men's relations with one another. It is reasonable, then, that to establish a kingdom of righteousness, and found a system of relief which could be controlled by His words, as the directions of a Mediator, He would begin by requiring a change in that which is the fountain of man's thought and activity. This would mean the elimination of that which vitiates all effort for human betterment.

The cause of most suffering in industrial districts of the United States can be traced to either the sinful waste of wage earners, or the sinful selfishness of employers. This selfishness often grinds down wages, or charges exorbitant store prices, or provides only places of squalor in which employees may live, and in some instances does all these things, and more. If Jesus were made Mediator by both employer and employee, how different would be the situation!

Jesus taught that sin produces unhappiness all through this life, and hell in the life to come. Perhaps it would be nearer correct to say that sin is hell and that it begins the torments of Gehenna in this life. Poverty is not a punishment for sin; for often

folks grow rich by sinful practices. However, sin does stand in the way of social redemption, and a choice between the world—worldly methods and sinful practices—and the social and spiritual redemption offered in the code of the Mediator is essential.

James, the brother of Jesus, says:

“Whence come wars, and whence come fightings among you? Come they not hence, even of your pleasures that war in your members? Ye lust and have not; ye kill, and covet, and cannot obtain; ye fight and war; ye have not because ye ask not; ye ask and receive not, because ye ask amiss, that ye may spend it in your pleasures.”

What a graphic picture of the relation of sin to human destitution! James had correctly sensed the teaching of Jesus. His master demand is that a resignation to His claims be made, which will bring one into sympathetic touch with the downtrodden. To the rich young ruler, He said, “Sell what thou hast . . . and come follow me.” That young man could never strike hands with the proletariat while possessed of that fortune: hence this unusual demand.

The parable of the Prodigal Son illustrates most vividly the relation between sin and want. It also contains a two-fold economic lesson: The character that illustrates the curse of narrow selfishness is found in the elder brother, who feared that the home-coming of the younger meant another division of the estate. On the other hand we see the danger and folly of riotous living in the case of the younger, who dis-

regarded the laws of income and expenditure. Prodigality brought the younger home in want, while parsimoniousness brought the elder brother to shame, cast a shadow over the father's joy and marred the sweetness of filial love.

The whole tenor of Jesus' teaching is that property rightly acquired and properly used brings prosperity to all—not to one class at the expense of another. He presents a solidarity of interests, and makes each responsible for the welfare of the other: the employer to the employee; the workman for faithfulness to his manager; the rich for the poor, etc. The factory cannot run without the office and salesroom, and all must rise or fall together. Temporary advantages may be taken, and one class seem to prosper on the misfortunes of another; but the reaction must come. The very essence of sin is selfishness, and until it is eradicated it is hard to maintain a solidarity of interests wide enough to affect world conditions.

Wealth is acquired in two ways: The resources of a country are developed, its minerals mined and smelted, its forests subdued, its soil cultivated, its oil and gas marketed, and wealth thus created. Large stores of food and clothing, of the necessities and luxuries of life, are brought into existence, and values are added that make for the betterment of humanity. Employment is furnished, wealth created and better homes and happier conditions made possible. When honestly done, this is certainly legitimate and is in keeping with the ideals of the Gospels.

The other method is that of the promoter and speculator. It does not create values, but detours that which has been created by others into the coffers of the manipulators. Too much of the world's business to-day is of that character. Of course the salesman and distributor are necessary; but the speculation that produces no goods, acquires no surplus of needed production, but "bulls" and "bears" markets, "corners" products, creates fictitious values and reaps usurious profits, is near akin to gambling. When money is circulating plentifully, this speculation adds to the high cost of living, thus heaping burdens upon the poor; when money becomes scarce, it drives into panics and intensifies suffering. Gambling is morally wrong, of course; but the economic sin of it is that it creates no goods. Instead of creating values, it turns into the pockets of the winner the hard-earned dollars of the loser. The exploiters among the Jews did not need to water stocks and manipulate securities. They filched the helpless otherwise and brought down upon themselves the maledictions of the Mediator. When they devoured widows' portions, He told them that for turning aside such revenue from its right and legitimate use they should "receive the greater damnation." What a revolution would take place if His word was made the rule of action in the world's markets to-day!

Jesus did not promise riches for following Him: His rewards are infinitely higher. However, to Peter's question He answered:

“There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel’s sake, but he shall receive a hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life.”

The fact that “whosoever committeth sin is the servant of sin,” and that “if the Son make you free ye shall be free indeed,” is very clearly presented. Man’s natural enemies—sin, poverty, ignorance and inefficiency—cannot be subjugated by him while he himself is in subjection. Being made free, he becomes able to control himself by his higher nature. Sin enslaves, but faith in Jesus makes free. Sin hinders the progress of the kingdom; faith in Jesus, making Him one’s Mediator, brings one into active coöperation with Him and into obedience to the principles of His code. When the kingdom reigns sin will be banished from the earth. The golden age of peace and plenty, justice and joy, will shine with celestial glory over all the old, sin-scarred world, even as grass and flowers hide the scars and beautify the shell-torn battle-fields of Europe, since the World War.

XII

THE MAKING AND USING OF MONEY

“Take heed and keep yourselves from covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth.”—*Luke 12: 15.*

“Lay not up for yourselves treasures upon earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be, also.”—*Matthew 6: 19-21.*

IF there is a kinship between sin and human want, we should expect that the code of the Mediator would contain some very definite instruction concerning getting and using money. The love of money being the root of all evil, we should expect that any plan for the eradication of evil would deal with its root. Remembering the circumstances under which Jesus taught—the intense reign of covetousness in high life, the Hebrew belief that riches are an evidence of God’s favour, and the unscrupulous methods that were used to secure them—we shall be prepared for His denunciation of some of the methods of finance, and His caution against covetousness.

The Mediator’s code does not prohibit one from making a million dollars, or a hundred millions; but the manner in which it is made, and the uses to which it is applied, do come under some very clear and un-

mistakable principles. Man is a steward, and not an absolute owner, while money is a sacred trust. The parable of the Wicked Husbandmen illustrates the outworking of these principles. Throughout Jesus' teaching there runs the great truth of accountability, which is also applied to material wealth. More than half His parables deal with matters of property.

Preceding chapters have argued that "godliness is profitable in all things," and therefore must be profitable financially. However, the Gospels are not a recipe for money-getting. The supreme purpose of Jesus' teaching is to make character: not to make money. Nevertheless, it is true that economic conditions have much to do with character-making. Power over one's subsistence means power over his whole moral being. The Gospels deal with money matters as of secondary importance, and only as they minister to moral ends. "What shall it profit a man to gain the whole world, and lose his own soul?" The soul is that which gives value to humanity, hence is of supreme importance. To make a life is infinitely more than to make a living. The character and intelligence of its membership measure the strength of a church; the patriotism, intelligence and character of its citizens are the measure of a country's power.

"Ill fares the land, to hastening ills a prey
Where wealth accumulates and men decay."

Rome has shown us how, with the accumulation of wealth, men are likely to decay. It is but an object lesson that has been repeated in every age and clime.

Riches and luxury bring about effeminacy and decay. Poverty sinks into degradation and squalor, and opens the way to sins and evils untold. How wise is the prayer of the old Hebrew philosopher, who said:

“Give me neither poverty nor riches;
Feed me with the food that is needful for me;
Lest I be full and deny thee and say, Who is
Jehovah?
Or, lest I be poor and steal,
And use profanely the name of my God.”

—*Proverbs 30:9.*

It is not a question of more or less wealth, but rather of its proper distribution, that enters into the formation of proper conditions for character building and human welfare. Millions well distributed may fill a proper mission, but millions at one extreme and squalor at the other bring discontent, if not disaster. Many peoples have been happy in poverty, when it was the common lot. A right economic distribution makes happy lives, and saves from the dangers of great riches on the one hand, and the temptations of extreme poverty on the other. That “the destruction of the poor is their poverty,” is as true to-day as in the days of Solomon.

Jesus' first consideration of material wealth, in its bearing upon the formation of character, is as it affects the progress of the kingdom of God; and only secondarily upon the material things themselves. The treasure carries the heart, and hence controls life's aspirations: “Where your treasure is, there will your heart be, also.”

In His code, the acquisition of wealth is not set up as the chief object of life, nor a large bank account as the cure-all for human ills. We have seen that an inordinate desire for wealth is rebuked and its dangers are pointed out. Getting it at another's expense is severely denounced, and the folly of depending upon it for happiness is vividly exposed. However, the acquisition of treasure is assumed in the directions given for laying it up in heaven. To the Jew of Jesus' day, no exhortation to accumulate was needed. The emphasis was needed upon just methods and right use of the accumulations.

One of the outstanding, axiomatic truths in His code is, "No man can serve two masters: ye cannot serve God and mammon." Single-minded loyalty to God is demanded and no neutral ground is recognized. There is a deep psychological reason for this:

We cannot have two chief centers of interest, or pursue two lines of effort at the same time. We are so constituted by nature that this is an impossibility. Those who have tried to do so in any line of endeavour have proved its truthfulness by their failure. In accordance with this law of our being, Jesus drew the lesson that one cannot seek the things of the world with sufficient zeal to acquire great riches, and at the same time seek to establish the reign of God within himself and others. Two masters cannot be served with success. One cannot serve in two places at the same time, or give equal attention to two objects at the same moment.

Another difficulty is to rise from the narrow, selfish motives that blind one to all visions of larger truth. Ben Sira said, "An evil eye is grudging of bread." A penny before the eye hides the most beautiful landscape and shuts out the glory of a whole horizon. A mere selfish interest blinds one to opportunity, biasses one's mind in matters of justice, and prejudices one against efforts for the larger good.

Dr. Charles Foster Kent has well said:

"Complete acknowledgement of the rule of God in a man's economic, social, intellectual, moral and religious life gives him a right conception of wealth and its use, a proper social consciousness, a normal relation to the universe, true ethical standards, and above all the knowledge that he has the approval of his divine King and Father."

We should expect, therefore, to find Jesus laying down the revolutionary doctrine that one cannot serve God and mammon, and making the renunciation of mammon a first condition to membership in His kingdom. The first requirement is to seek the kingdom and the great promise is that "all these things shall be added unto you." Thus those things necessary to life and godliness need not give one anxiety.

The danger of covetousness is greater with those who have had a taste of acquisition than with the rabble who care for only the next meal. Some of Jesus' followers were satisfied to be fed on loaves and fishes, but others had ambitions for the worldly emoluments of a kingdom. The Sermon on the

Mount was necessary for the disciples. Many of them were from the comparatively well-to-do people of Galilee. James and John, with their father Zebedee, were prosperous fishermen, owning their own craft and employing servants. Peter possessed a boat, a home and we know not what else. Matthew was called from a lucrative position at the receipt of customs, and Zaccheus, who must have been in quite prosperous circumstances, was accepted as a follower of the Master while in possession of at least half his fortune.

This shows that while Jesus possessed no fortune, cared little for money matters and practically arose above the selfish consideration of worldly things, being content with the common treasury and the kindly ministration of women of means, who for sometime accompanied the group of disciples, He nevertheless associated with men of means and had about Him those to whom the love of worldly possessions appealed. Peter was ready to say, "Lord, we have left all to follow thee; what shall we receive?" So natural was the question that Jesus did not give him a reproving answer, but lifted his mind to higher things,—namely, the spiritual rewards.

In exercising the function of a Mediator in His interview with the rich young ruler, Jesus shows how wealth sometimes must be regarded as *impedimenta*. He did not require of others that they sell what they had. Perhaps there were two reasons for doing so in this case: The young ruler needed to rid himself of that which would divide his heart, and also to get

into sympathy with the poor, if he were to follow Jesus. Barriers must be removed. He must learn to love the proletariat, if he is to help them. The Son of Man needed to empty Himself of His glory as He came to earth, to meet men and mingle with them—to put aside everything that would place a chasm between Him and the helpless. The servant is not above his master, and ought to be willing to follow in his footsteps. That fine fortune, the circumstances of birth and early life, placed the rich young ruler in an entirely different realm from the common people.

The new birth upon which the Mediator insisted not only had its economic side, but on the spiritual side it demanded conditions favourable for spiritual growth. The new life must not be buried in the rubbish of covetousness and worldly cares, not crushed with the weight of material things, and not blighted and dwarfed by poverty, want and unspiritual surroundings. "The deceitfulness of riches" must not choke it. "He that hath two coats, let him give to him that hath none." Let charitable action prepare the way for the reception of truth.

Then, to secure this growth, justice must prevail: "Take nothing unjustly from any man." When the disciples were astonished at the difficulties of the rich entering the kingdom of heaven, Jesus told them that what is impossible with men is quite possible with God: He could strike the fetters of gold from the shackled heart.

The true purpose of acquisition should be transportation, not hoarding, and not simply to spend it

upon one's pleasure and vanities. The only way to transport treasure to heaven is to put it into the character and lives of people. They go into that realm and carry with them their spiritual development, or deformity. That which is invoven into their development is thus transported and exchanged into the coin of the realm. Treasure may be invested in schools, in missions and churches, in all worthy causes that make for the betterment of humanity and the glory of God. However, Jesus nowhere teaches that these offerings can atone for unjust dealings and economic oppression. If men have given large sums of money to charitable objects, hoping to merit salvation by generosity with ill-gotten gains, or to attempt to make the fruit of their business atone for the sins of their methods, such action finds no basis in the code of the Mediator. On the contrary, many large manufacturers, with the purest of motives have conducted their business for the approval of the Mediator. A manufacturer recently said to the writer:

"My ambition is to run these mills to the limit of their capacity, with a full complement of workmen; to pay each man a good living wage; to have the family of each workman comfortably housed, in good, sanitary surroundings; to afford them good church and school facilities; to give them a quiet Sunday for rest and worship; and in proportion as I can do this, I am happy and regard my work as successful."

Was not that man making an investment in humanity? Many an act of economic justice brings

more honour to the Father in heaven than lavish donations of money which has been wrung from oppressed workmen.

In Luke's Gospel, there is a tone which might lead to the belief that all wealth is evil. He records the sayings of Jesus which indicate the dangers of greed and the tragic consequences of selfish materialism. He tells of the man who wanted Jesus to divide the inheritance. The request came from one who may have been labouring under a grievance, or merely a grouch; but Jesus did not enter into the merits of the case. However, He did take occasion to sound a note of warning against covetousness, and followed this caution with the parable of the Rich Fool.

Commenting on this parable, Augustus Hare has said:

"There are more parables, I believe, in the New Testament against taking no thought for heavenly things, and taking too much thought about earthly things, than any other fault whatsoever."

It has been seen that the covetousness and exploitation practiced by the Jewish rulers created a need for such teaching. A careful study will show, also, that in the parables there is a rich mine of economic truth.

The sixteenth chapter of Luke might be called the "Money Chapter." In the outset it shows that money may be so used as to secure the favour of God and man. There the steward of a rich man was accused of mismanagement, and told to render an account. He practiced his arts in the most unright-

eous way, that he might make friends of those with whom he had been dealing, and through them secure bread and shelter in the future. Jesus said he had acted wisely—not justly. If his ethics differed from ours, that does not weaken Jesus' commendation of his wisdom in preparing for the future.

“I say unto you, make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into eternal tabernacles.”—*Luke 16: 9.*

The use of money is a test of faithfulness, and “he that is faithful in a little is faithful also in much; and he that is unrighteous in little is unrighteous also in much.” What one would do with a million dollars can be told by what is done with the slenderest pay envelope: it would be an expenditure on a larger scale, but in the same direction.

The Pharisees, who were lovers of money, and whose connection with the exploiting class made them supersensitive to the Mediator's denunciation of covetousness, heard Him and began to scoff. He told them that they were trying to justify themselves in the sight of men, but that God knew their hearts, and was displeased with them: that the things which they were exalting were an abomination to Him. It was a cutting rebuke to their greed.

Luke follows this rebuke with the parable of Dives and Lazarus, showing the folly of ignoring the responsibility which wealth brings. There is no charge of fraud in securing the property, but there is a

graphic picture of the idle rich—"clothed in purple and fine linen and faring sumptuously every day." The leisure which Dives enjoyed gave him opportunity to render fine service. In fact, when he did not seek the opportunity, circumstances brought it to his door in the person of Lazarus. His wealth gave him abundant ability to render service, but he lacked the disposition necessary. He failed to measure up to the responsibility which his accumulations placed upon him, and "in hades he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom." The tables were turned, but his spirit was the same: he still demanded service, and put up a plea that Lazarus be sent to minister to him. Accustomed to being served, he had no thought of "not being ministered to, but ministering." Hell could not give him a heart to serve, since he had lived to be served.

When Archelaus went to Rome to seek a share of his father's kingdom, the Jews sent a deputation after him, to warn Cæsar that they would not have him to rule over them. Jesus used this well-known bit of history as a setting for His parable of the Pounds, in which He impressed the lesson of stewardship and responsibility. To each one was given a pound, and on the return of the master, settlement was demanded. Rewards and punishment were administered according as each one had used, or failed to use, "his lord's money." It was not his own, since he was but a steward to handle the treasure for another.

To avoid lengthening this chapter unduly, the following references are given, with the suggestion that they be studied from the economic point of view:

Matthew 25:1-10: the folly of improvidence shown in oilless lamps.

Luke 14:28-30, 33: the importance of good business sense.

Luke 7:41-47: a warning against unjust dealing.

Luke 11:5-9: the duty of helping by a loan.

Matthew 20:1-16: gracious dealing with hired labourers.

Matthew 13:45-46: seeking the best value for one's money.

Luke 19:12-27: honest dealing; and losing what isn't used.

Luke 12:16-32: the folly of overreaching.

Matthew 12:11-12: wisdom of saving property.

Many others will suggest themselves, as for example, the Unjust Steward, the Unprofitable Servant, the Wicked Husbandmen, etc., showing the economic value of Jesus' parables.

The history of Christianity shows that the teaching of Jesus is not only in closest sympathy with struggling humanity, but that it is a leverage by which honest workers have been lifted into better conditions. From men of means, whose hearts are touched by the spirit of the Mediator it brings kindlier coöperation and better opportunities for the struggling ones. It restrains the oppressive rich, and encourages every worthy effort of the labourer. It cultivates the spirit and disposition, the industry and energy, which bring better living conditions, and make humanity happier,

as well as holier. It encourages the workingman to have a bank account and to own his home.

A London paper once sneeringly remarked that "the poor do not go to church." Another paper replied, "Those who go to church do not remain poor." The church that faithfully presents the economic teaching of the Mediator has a spirit in its worship that naturally, and often unconsciously, cultivates thrift, inspires educational ideals, and leads to temporal betterment. These things are added as a natural result of the spiritual changes.

The profession of Christianity that makes no change in one's financial life is open to suspicion. The conversion of the "tight-wad" will be suspected until he loosens his purse strings; that of the industrial Shylock until he leaves off his pound of flesh; that of the gambler until he leaves his games and turns his revenue into the betterment of his home; that of the idler until he works, and that of the selfish man until he forsakes his selfishness and plans his finances for God and humanity!

XIII

COMMUNISM OR CAPITALISM?

"The land shall not be sold in perpetuity."—*Leviticus* 25: 23.

"If a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold."—*Leviticus* 25: 29.

"Thou shalt not remove thy neighbour's landmark."—*Deuteronomy* 19: 14.

"And there Joshua divided the land unto the children of Israel, according to their divisions."—*Joshua* 18: 10.

"The kingdom of heaven is like unto a man that is a merchantman seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had and bought it."—*Matthew* 13: 45-46.

"The husbandmen, when they saw the son, said among themselves, This is the heir: come, let us kill him and take his inheritance."—*Matthew* 21: 38.

"Is it not lawful for me to do what I will with mine own? or is thine eye evil because I am good?"—*Matthew* 20: 15.

Do the above quotations carry any message concerning the individual ownership of property?

IN seeking release from the fetters fastened upon labour by slavery, feudalism and other oppressive systems, many schemes of relief have been proposed. While there are innumerable variations and subdivisions in all prospective plans, the main

schools into which the larger and more active bodies are divided may be set forth with approximate accuracy as two;—namely, those who believe in public ownership of property, or “community of goods,” and those who hold to the commonly-accepted belief that private and personal ownership will bring about the better social and economic conditions. Innumerable organizations which would fall under one or the other of these classes would present wide disagreements, one from another, in every other form of thought and activity.

With the industrial awakening that followed the birth of modern democracy, men who believed that better systems were possible set forth a number of distinct lines along which they thought society might be organized without the present capitalistic code. Over against all of them stands the present order. Must it be overthrown? Can we get the mind of the Mediator concerning this matter?

Perhaps a brief résumé of the origin and early claims of these schemes would give a clearer understanding of the real point at issue. Only a very meager sketch can be given, and in the interest of fairness it should be said that the claims and demands of these systems are the early ones of their originators and not the myriad modifications of later writers. They need to be traced only far enough to show that their real basis of appeal is found in communal ownership of property, which it is believed should take the place of the present capitalistic system.

Socialism stands foremost among the systems un-

der consideration. The investigation of its cardinal principles will apply only to its teaching concerning industry and economics, without any reference to the doctrines of the Socialistic Party in the United States.

Its economic attitude has been defined as "the advocacy of communal ownership of land and capital"—ownership by a democratic State, not a monarchy. Many present-day Socialists would amplify this definition, but most of them would admit that it expresses the kernel of the cult.

Passing by Robert Owen, Reyband, Saint-Simon, Fourier, Louis Blanc, Rodbertus, Lasalle and many other early Socialists who helped to give form to the new thought of individual emancipation, which dawning democracy was inspiring, its initiatory genius undoubtedly was Karl Marx. He was born in 1818, the son of a German Jew who was converted to Christianity, and was a legal official in Treves, Germany. Being banished from Germany, Marx lived in France, Belgium and England. In Paris, in 1844, he met Engels, a Socialist from Manchester, who became his fellow-worker. Marx was driven from Paris in 1845, and together they resided in Brussels, formulating plans and constitution for the new order.

Marx's "Communist Manifesto," setting forth his doctrines, appeared in 1848. It set forth three foundation principles of his teaching:

1. The Materialistic Interpretation of History. All phenomena in human history have their origin in

the material conditions which are embodied in economic systems. History is but the record of material causes operating upon human beings. Law, religion, philosophy, et cetera, are but expressions of the economic régime of the land and time in which they prevail.

2. The Law of Concentration of Capital. Property will more and more accumulate in the hands of the few, giving rise to growing trusts, until it will eventually overthrow the capitalistic system by its own overreaching methods. For instance, landowners will grow fewer as estates grow larger, and thus the evils of the system will become more glaring and will awaken a fiercer opposition. The coöperation of capital will beget trusts, which only the coöperation of labour will overthrow, and for protection against which concentrated and organized efforts of labour will be necessary. This naturally led to the third consideration.

3. Class War. Marx believed that society regarded the labourer as nothing, but the capitalist as everything. Instead of friendly relationship and co-operation, he placed the labourer and the capitalist in sharp antithesis. He regarded the two classes as having interests that are necessarily antagonistic, and which therefore drive them into class war. Workingmen must combine against their exploiters. When there is a world-wide combination, land and capital will be owned in common, exploitation will cease and there will no longer be any division of society into classes.

Communism was the aim and remedy which he suggested. He considered the State the proper custodian to administer the funds.

Marx was a voluminous and painstaking writer, and was especially active in the collection of data bearing upon industrial conditions. His great work, "Capital," was published in three volumes, two of which were issued after his death.

Anarchism should perhaps stand second in these schemes for betterment which we are examining. It doesn't necessarily mean bomb-throwing, but at heart is the belief that "liberty is the supreme good." It regards the police power of the State as a means of restraining liberty, and forcing upon the minority the views of the party in power, hence there has never been very cordial relations between Anarchists and the State. It opposes all laws, except those to which each person can give assent. It cannot stand "the tyranny of the majority." It differs from Socialism in opposing the State. Anarchism believes in communal ownership of property, but fears to trust the State to administer it.

Anarchism was taught by a Chuang Tzu, a Chinese philosopher, 300 B. C., but its rise in modern times dates from Michel Bakunin, born in 1814, the son of a Russian aristocratic family. His father was a diplomatist. As a military ensign in the Polish insurrection of 1830, Bakunin was inspired with a hatred of despotism. A long student career led him to become a revolutionist. He was driven from one country to another and resided in Paris from 1843 to

1847. There he met Marx and Engels, with whom he waged a lifelong war. With them, he believed in the communal ownership of property, but differed from them in his views of the State becoming custodian. He was imprisoned in Russia, but escaped and formed a labour organization in Italy, in 1864. In Switzerland, in 1867, he founded "The International Alliance of Socialist Democracy." The organization spread to some extent.

Unlike Marx, Bakunin's writings were few and fragmentary. They were so incomplete that they furnished no rounded-out system. Kropotkin, a Russian aristocrat familiar with the inside of prisons, wrote largely on the subject of Anarchism, presenting Bakunin's principles with persuasiveness and charm.

The doctrine of Anarchism brought it into conflict with the police and made it a word of terror. It attracted much that was lying on the border land of insanity and crime. Its principles of economics have permeated other systems to some extent; its belief in liberty as the supreme good has been an inspiration to many in the struggle for larger freedom; but its radicalism has prevented its taking any large place in the evolution of industrialism. In fact, it stands for revolution, rather than evolution.

Syndicalism is a combination of the foregoing systems, with certain elements distinctively its own. It arose in France, as a revolt against political Socialism. After the Franco-German war, Socialist parties increased rapidly, the revival beginning in France, in

1877. However, Socialists who were there elected to office betrayed their party's principles, used the army to put down strikes, and otherwise turned the machinery of the State into an engine of oppression. The industrialists became disheartened, and organized Syndicalism as a channel through which they might substitute *industrial* for *political* action. It stands for the point of view of the producer, as against the consumer. Its organization, commonly known as the "C. G. T." (Confederation Generale du Travail) was founded in 1895 and achieved its final form in 1902.

The Class War is an essential doctrine in Syndicalism, but it is to be carried on by industrial instead of political methods. Its weapons are largely sabotage, the boycott and the strike.

The aims of Syndicalism are not so definite as its methods. It would destroy the State, for a State is capitalistic. It would make each industry self-governing, but beyond this, its aims are not so clearly defined.

Syndicalism is too radical for the workers of Great Britain, but it is being received there in the modified form of Guild Socialism.

While arising in Europe, these systems have spread throughout most of the world. The "I. W. W." (Industrial Workers of the World) in America is largely French Syndicalism on a new soil. It demands that all industries be turned over to the control of the workers, but it is not united on the form which it wishes society to take.

Bolshevism, the latest, most war-like and aggres-

sive of the communist systems, was born amid the throes of the World War, and consequently presents a military as well as industrial policy. It is closely akin to Anarchism, and has effected the overthrow of the State in Russia and the institution of a government after its own ideals, and has also declared in favour of a distribution of property. Just what it has accomplished is not generally known, but of one result there is absolute certainty: It has demonstrated beyond a doubt that unregenerated society cannot be trusted to do justice for all. Marx, Bakunin and Kropotkin evidently believed that society, when relieved of the capitalistic system, would automatically adjust itself to the greatest good of every person. Bolshevism has proved the opposite.

It has been a disappointment to many of its friends, who hoped for peace and favoured its régime because they were "war weary." It has proved to be war, and not the peace for which these early advocates hoped. The passivist element found in Socialism has been unknown in Russia since the Bolsheviki leaders gained control.

Instead of liberating the workers, it has enslaved them by forced labour. The tyranny of the proletariat has become worse than that of the former Czar, while power has been placed in hands less sympathetic, less capable and less responsible. It is the farthest remove from democracy, being simply class autocracy, organized on a class basis and for the purpose of continuing class antagonism.

All of these systems aim at the abolition of private

ownership of property. Socialism would have ownership by the State, Anarchism by everybody, Syndicalism by organized labour, and Bolshevism by its own "Dictatorship of the Proletariat."

Except the Bolsheviks, all are passivists as to war between nations, but militant in the methods of gaining their own ends.

The American Federation of Labour represents a different set of principles, which are too well known to need presentation.

We have seen that the one point of unity in the foregoing systems is the overthrow of the present capitalistic system, and establishing in its place the communal ownership of land and property. Here is the real point at issue, and here the fiercest battle will be fought. To the average man, this sounds well when it is spoken of "the capitalistic system"; but when he realizes that it applies to his own house and lot which is the home of himself and family, and to his bank account and other savings, it becomes rather disconcerting and causes him a bit of unrest. He may see the need of the State owning, or at least operating, certain public utilities, and even keeping a controlling hand upon business and industry; but when it comes to surrendering his own property and making the State his master, he raises the question as to whether man was made for the State, or the State was made for man. The World War and Russian Bolshevism have shown him how tyrannical a State can become when the occasion arises. While feeling that there is something wrong with present condi-

tions, nevertheless the forces that are "boring from within" awaken the fear that their remedy might prove worse than the disease. Naturally, he would be expected to seek the mind of the Mediator; for here is the real center of the coming storm.

The New Testament is a book of thrift. When it enjoins folks to "provide things honest in the sight of all men," and declares that "if any provideth not for his own, and especially his own household, he hath denied the faith and is worse than an unbeliever," it certainly will not leave one in ignorance of the system by which this provision may be made.

What did Jesus teach concerning the private ownership of property? Both the Old and New Testaments assume the individual holding of property as a social institution and a law of the land. Palestine was divided among the tribes and families of Israel, Jehovah declaring that the land belonged to Him, and that He gave it to them. This most remarkable "land patent" in the world also provided that the title to the land should be vested in the heads of the families, and that it should never be sold in perpetuity by them. This was Jehovah's provision to care for their temporal welfare, secure a democratic equality among them, prevent the avaricious from getting a monopoly of the land and grinding the unfortunate into the pangs of poverty. If an inheritance had to be sold, it reverted to the family on the Year of Jubilee. However, the inheritance was held by individuals and administered by them, not by the State. After the Captivity, when this system was no

longer operative, the acquisition of property was encouraged and the holder's rights protected. There is no record of any criticism of the ownership of property made by Jesus.

Many of His parables are based on the assumption of rightful ownership. In that of the Prodigal Son, one sees the father dividing to each his legal portion and recognizing their right to hold it. In that of the Pieces of Silver, the same rightful ownership is acknowledged. The Pearl of Great Price, and that of the Hid Treasure, likewise acknowledge and commend personal ownership. Another instance may be found in the case of the Unjust Steward, and still others in the Building of a Tower, the Talents, the Unmerciful Servant, and in many other parables. In that of the Wicked Husbandmen (Matthew 21: 33-45), the right to the ownership of real estate is conceded. The parable of the Labourers Hired (Matthew 20: 1-16) shows the householder doing as he chooses with his own and justifying himself on the grounds of individual ownership.

Unjust methods of acquiring property, and unrighteously holding it in the face of grim want, were severely denounced by Jesus, but even in the case of Dives and Lazarus the question of the right to own property is not raised. He called Zaccheus when that man had large possessions. After offering half of his goods to the poor, and to restore four-fold any that had been wrongfully obtained, there must have been a large residue in the hands of Zaccheus; but his right to own it was not questioned. Nor do we

find Jesus making provision for any holding organization, or body to administer a common fund.

Two instances which may seem to be out of harmony with these statements are recorded: The first is that of the rich young ruler, who was told to give up all that he might follow Jesus. That there was a good and sufficient reason for requiring this is discussed in another chapter. Here it is enough to call attention to the fact that it was not on the grounds that it is wrong for an individual to own property.

This ruler was not requested to "sell all" except as such action would enable him the more successfully to follow Jesus. As Toplady expresses the need:

"Since much wealth too often proves a snare and an encumbrance in the Christian race, let him lighten the weight by 'dispensing abroad and giving to the poor'; whereby he will both soften the pilgrimage of his fellow-travellers, and speed his own way the faster."

The requirement did not question his right to own, but presented his privilege to give, and thereby transfer his treasure into heaven.

The other is the case of the community of goods at the time of the Pentecostal revival. In that case, folks came to Jerusalem to attend the Passover and tarried for the revival until their provisions were consumed; the hospitality of the Jews who had rejected Jesus, to those who were in attendance at such meetings, would be quite stinted; and doubtless deep need had risen. By the common fund, the early Christians provided for that need; but it was a matter of charity, and not an organized social movement

to establish communal ownership as a feature of the new religion. The apostles did not understand that it was to be permanent, and no further instance is found in the New Testament.

But perhaps the Class War taught by the systems which we have examined is the most antagonistic of all to the mind of the Mediator. Hear Him saying, "ALL ye are brethren"—you fishermen who own your boats and your homes, you folks in comfortable circumstances who employ labour, and you labourers who are poor and heavy laden—"ye are brethren": not class enemies to bite and devour one another.

To make Him Mediator between men—all classes of men—and to study these problems in the light of His teaching, will enable us to see them from heaven's point of view. That will clear our minds and give us a vision that will inspire our hearts for heroic action.

XIV

ECONOMICS IN THE JUDGMENT CODE

“Before him shall be gathered all nations; and he shall separate them one from another, as the shepherd separateth the sheep from the goats.”—*Matthew 25: 32.*

A MEDIATORIAL element in the teaching of Jesus is seen in His continuously keeping before His followers the certainty of a time of reckoning—a day when the world would no longer sit in judgment upon His claims, or have a chance to choose Him; but when He would judge the world. Then He would not be a chosen Mediator, but a constituted Judge.

It is not easy to separate all the references to a future judgment from those that have a local meaning, as for instance, the passages that refer to the destruction of Jerusalem. However, *Matthew 25:31-56* is definite enough to form the basis of an inquiry concerning its economic bearing, without undertaking to sift out all passages that might be termed “Judgment Literature.”

It is suggestive that the description of the judgment scene follows the parable of the Talents, in which the unprofitable servant who did not rightly use his lord's money was subjected to the severest possible punishment. The entire chapter is given to the portrayal of the right use of things. Of the Ten

Virgins, five were foolish because they failed to use material things to prepare for the future. Then follows the parable of the Talents, in which character is again portrayed by the use made of worldly goods, and finally the judgment scene is pictured, in which weal or woe is based upon the use made of this world's goods in meeting God-given opportunities. The chapter is among the most solemn utterances of the Mediator, and was spoken but three days before His final suffering and death.

The imagery of the scene is strikingly impressive, but we cannot tell how far it is to be realized as to its local setting. All descriptions of things spiritual and unseen are dependent upon material analogies. We can reach a conclusion, and see a demonstration; but for the "reach" and "see" we are obliged to borrow from our physical vocabulary. While the imagery is sublime, we may be sure that the reality will be still more impressive and solemn.

It is a fundamental principle of the Mediator's code that we are saved by faith, and not by works; yet, this judgment scene bases rewards upon works. Is there a contradiction between this and the earlier teaching of Jesus, or between this and Paul's declaration that "by grace are ye saved through faith;" and "not of works"? When the separation has taken place, and the righteous are arrayed upon the King's right and the wicked upon His left,

"Then shall the king say unto them upon his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the

world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me."

The wicked are cursed upon the same grounds,—namely, that they had not done these things unto the followers of the Mediator. The Judge identified His interests with the interests of His followers, and accounted what had been done unto them as having been done unto Him. Wrong social relations, and unsympathetic conduct, are here presented as the condemning sin of which the unrighteous were guilty, while social service stands out prominently as the saving element of the righteous. Personal relationship is seen.

But what of the seeming cleavage between faith and works? One is cause, the other effect, and here we have the solution. Christianity is a life, and that life is born through faith in Jesus. "He that believeth on me hath everlasting life." Life must function in some kind of activity. The Judge doesn't need to institute a microscopic search for orthodoxy and denounce heresies, infidelity and agnosticism. The works of life tell the whole story of faith, love and endurance—or of the reverse.

Jesus needs not that any one should minister to Him personally, but He leaves men and women on earth who do need ministering to, and whom He considers as His representatives. Our attitude toward them defines our attitude toward Him. To be un-

just and unsympathetic toward them is to manifest our lack of saving faith in Him. Right personal relationship is the real test.

Do the words of Jesus concerning feeding the hungry and clothing the naked apply to charity only? Is there not a deeper and fuller meaning when we interpret them economically?

Did charitably inclined folks but have the means, bread might be furnished the needy until communities would become pauperized. Folks do what they are paid for doing: that for which they are paid the largest amount for the least labour. Pay them for begging and a surprisingly large number will beg: pay them for working and every true man and woman will work.

To furnish a man work that will create new values, enrich countries, and at the same time earn bread for himself and loved ones, is the noblest way to feed the hungry. The labourer doesn't want charity: he wants a fair chance to earn. This enables him to develop skill and to earn bread for others. The man who makes clothing for others is earning food and clothing for himself. Those who care for the sick minister to a much wider circle than the immediate patient; they earn their own living and make provision for those who depend upon them. The one who becomes sponsor for a parolled prisoner puts earning forces to work, helps to minister to bodily wants and to save a soul. This is the worth-while way to visit those who are in prison.

A business or industrial system that would improv-

erish workmen could create needs that no amount of charity could supply. Supposing that the charity existed, where would be the wisdom of an industrial enterprise that would impoverish the employees and then devote the profits to meeting their necessities by giving, rather than paying? Why not stop the making of dependents? Who is profited by making them, and then using the sums squeezed out of their lives to take care of them in charitable or state institutions, or by private philanthropy? Modern Diveses make too many Lazarusses and leave them to get their crumbs from somebody else's table.

The prison visits, of course, were for the purpose of bettering the prisoner's condition, or securing his release, and not for sentiment or idle curiosity. A gad-about Christianity can never meet the test of the judgment. A Christianity that forever lives up to a program for human betterment is required. Modern conditions, in too many cases, are not delivering the imprisoned proletariat, but are forging fetters that will bind them for life. The hunger of loved ones and the pangs of poverty often tie men upon the wheels of industry until their quivering bodies are broken.

To refer again to the parable of Dives and Lazarus, which might be classed among the "Judgment Literature," it will be found to show the cleavage between right and wrong socially and economically. Dives was not condemned because he was rich, but because he was controlled by the selfish, anti-social spirit. There was no provision made for the

poor man at his door, either by giving charity or furnishing him employment. Dives was unsocial and unhelpful in life, and what hotter hell than to be left to the folly of such a choice, and to the scorpion sting of an undying remorse through all eternity! He was unhelpful here, hence there was no help for him; he was unsocial, hence for him there was no sociability! "With what measure ye mete, it shall be measured unto you," said the Mediator.

The progress of thought and the experience of nations have not carried us beyond the ethics of the judgment scene; but they have enabled us to see the possibility of carrying out the requirements of brotherliness. Modern industrial business life was unknown in Palestine. The man who had not his own business or calling could rarely be helped except by the giving of alms; hence, the thought of charity came to be attached to all exhortations to help the needy. Charity will always be necessary, but modern society dares not make it the rule of helpfulness.

To feed the population of a city is beyond the income of any one. Yet, he who can establish a factory, or a business, that will enable folks to earn food and raiment is helping to solve the bread problem. The Mediator never meant that charity should take the place of business sense and thrift: that the world should remain idle and yet be fed and clothed. Charity is a creature of emergencies.

The Good Samaritan did a splendid act in ministering to the man who fell among thieves; but who would want to continue the murderous iniquity of

that Jericho road, trusting that a Good Samaritan might come by and care for the wounded? Modern interpretation would say: "Police the Jericho road, and put a stop to the miserable thieving and maiming." The same principle applies to the supplying of wants by charity. We shall not be judged by what we might have done with the opportunities and possessions of the first century, but we shall be held accountable for the property and privileges of the age in which we live. One of these privileges is the practice of the democracy of the square deal, which gives every man a chance to earn a living.

The "Judgment Literature" shows that it is essential to align oneself with the work of Jesus. He announced a program for the kingdom of God and called folks to take up their cross and follow Him, that they might have a part therein. This program embraced the gospel of brotherliness and helpfulness. Had His hearers accepted it, or left their brethren shivering, and hungry, and imprisoned? His description of the scene would reveal to many of His hearers the thoughts of their own hearts, and correct misapprehensions that they may have harboured concerning the definiteness of these requirements. Had they escaped from the spirit of spoliation and embraced that of beneficence?

Alignment with the Mediator means the acceptance of His revelation of God the Father as a being of love, who is ever doing good both to the just and to the unjust. It means the cutting out of all limitations of love. Men do well to treat with kindly considera-

tion those who accord them the same treatment. However, if the dependent are not grateful, why give to them? If workman and employer are not kind to each other, why not each knife his antagonist? Does God do so? Nay; "he maketh his sun to shine upon the just and the unjust." He is absolutely good. His goodness does not depend upon the whims or manners of erring creatures. If He withheld the sunshine and rain because of man's ingratitude, we should be forever in Egyptian darkness and desert drought. God is love whether or not men are grateful.

Alignment with the Mediator means the adjustment of our lives to this conception. To admit the universality of God's love, and its unrestricted outflow to all, means to *democratize privileges*. Men acquire vast estates and pass the inheritance from generation to generation. Royal privileges and monarchical titles remain to the present, although the divine right of kings was long ago eliminated. Never was there a time when men were more anxious to corner and monopolize opportunities than at present. However, the democracy of God ought to be our pattern. This would mean "the privilege of every man to get into touch with the best things a community holds."

It further means the acceptance of the great social claims of Jesus,—namely, "To secure justice, not to make men rich." He set forth the great ideal of a social justice, which is to prevail in the world. The mission of Christianity is to give justice, rather than

to give charity. The idea of doing justly appeals to all classes, and is a broad platform on which all can stand without humiliation, or surrender of manhood.

Jesus directed the privileged class to surrender their privileges rather than to stand for their rights. "He that hath two coats, let him give to him that hath not." It is standing for rights—real or imaginary—that brings disagreement and sorrow, woe and bloodshed into the world. Could men but learn that it is nobler to seek justice and practice love, than to contend for what they may justly claim as their rights, how soon the kingdom of God would be manifested with power, and how soon the world's wounds would be healed! Then moral victory would take the place of physical force.

The Mediator's method of securing this condition was peaceful. He did not tell the proletariat to go and take by force what they needed from those who had abundance. He did not tell them that a starving man has a right to his neighbour's bread. He put it up to the privileged class to minister to the less fortunate. The desire to get is so deep-seated in the human heart that men would be glad to be told authoritatively to go and take. Jesus' message to every man is according to his moral needs—not his physical necessities. Physically one might need bread; but to secure it in a way that would override justice would injure him morally. To supply the need in a Christian spirit, either by furnishing employment, or by charity in cases of emergency, would do good morally to both giver and receiver.

Not to multiply essentials to Christian character which will stand the test of judgment, it remains only to be noted that *testing* is the real function of this judgment. To those who first listened to the words of the Mediator, the portrayal of this scene would be very much like examination day in school. Many things had been taught. Now the testing scene is pictured before their eyes; the great judgment hall appears; the very air is made buoyant and all nations are lifted to the clouds for the final assizes; shadowy clouds cluster about the judgment throne; the august assemblage is beheld; the King is seated; the people are divided; a long line of them are placed upon the King's right, and another upon His left; then the words, "Come, ye blessed of my Father," and "Depart ye cursed," are heard. On what basis are the awards made? Have the disciples overlooked any important part of the Mediator's plans? As this is the supreme event for which all are preparing, how important that they shall hear the decision that will help them to correct any erroneous impressions that they may have received! It enables disciples in all ages to antedate the judgment for themselves, and know beforehand what will be the verdict.

Here is the supreme test: Has one manifested the spirit of Jesus? Has He been made the Mediator, by allowing His principles to control's one's actions? Has one cared for spiritual things first, and sought souls as the highest good? Has one so dealt as to secure justice and the square deal for his neighbour? Has one been righteous economically, as well as re-

ligiously? Has one been controlled by the Golden Rule, or by the rule of gold? Has religion been a life and a practice, or only a sentiment and a creed? Has it led to the Christ spirit of kindness and compassion, which would suffer wrong, and pain, and loss, rather than inflict them upon others? Has the sacrificial element entered into it, or is it the passion to get that leads one to seek a mansion in heaven with the same spirit of covetousness that one seeks a corner lot on earth? The social side of it cannot be overlooked; for it means woe to every one who profits by the pains of others, and unto every one in whose heart the spirit of Jesus has not been allowed to develop an attitude of altruistic helpfulness: of right personal relationships.

To change the figure, Jehovah has a schedule for running the universe, as truly as a railroad system has a schedule for running its trains. This schedule includes industrial, economic and international welfare. The Mediator has a place in the schedule, and the judgment is a part of it. Railroads suffer disaster by running trains off schedule. The world is suffering the throes of economic agony, due to the ignoring of this schedule, which was planned by infinite wisdom. Its distress is caused by its failure to discern the mediatorial office of Jesus. The judgment portrays the eternal wreckage which lies ahead, unless the schedule becomes operative.

XV

THE MEDIATOR'S REMEDY FOR STRIKES AND WAR

"If thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church, also, let him be unto thee as a Gentile and a publican."—*Matthew 18: 15-17.*

"When his disciples James and John saw this, they said, 'Wilt thou that we bid fire come down from heaven and consume them?' But he turned and rebuked them."—*Luke 9: 54-55.*

HAVING viewed the background of Jesus' teaching as seen in the industrial and social relations of the Hebrew people, His founding of a new kingdom and some of the principles of its citizenship, and the spirit of that kingdom as applied to social problems, we now come to the real heart of the discussion. Here we shall see that part of Jesus' code by which all human differences may be settled, and to which the former chapters have been leading.

Jesus makes reconciliation one's first duty, even placing it before sacrifice and worship:

"If thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."—*Matthew 5: 23-24.*

Reconciliation should be sought by both parties to a controversy, but the failure of one to seek peace does not relieve the other of that duty. In *Matthew 18: 15-17* three steps are prescribed:

First, go alone; next, take two or three witnesses; then, tell it unto the church—the *ἐκκλησίας*, or "called out" congregation. It is quite suggestive that the first mention of the church in the New Testament, and doubtless the only time Jesus ever mentioned it, is not of a body holding a certain ecclesiastical creed, but is of an organization whose office is that of mediation: or a channel through which the Mediator may exercise His power in maintaining peace. In His mind doubtless that was its first, if not its chief, function. Churches need an understanding of economic matters, and should have the confidence of both capital and labour to such an extent that contestants would naturally turn to them in cases of misunderstanding. That they are not so chosen raises anew the question of the study of the economic side of Jesus' teaching, the adoption of an industrial creed and the personalizing of human relationship among their members.

It is said that in a certain city a strike of the traction employees was impending. In a revival meeting, the president of the traction company and the

head of the employees' organization were found among those who were seeking the Lord. A wise pastor brought them together, and said: "Make peace with each other, if you expect the peace of God in your souls." There was no strike. The personal touch and the Christian spirit settled it more advantageously to all parties than could have been done by force.

Jesus' principles of reconciliation are applicable to classes and nations as well as to individuals. Their progress marks the advance of civilization. They mean:

1. The abandonment of force as a method of settling controversies.
2. The substitution therefor of mediation by the personalizing of relations; and
3. The giving of justice rather than the standing for rights, or administering of charity.

Jesus says:

"Resist not him that is evil: but whosoever smiteth thee on the right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile with him, go with him two."—*Matthew 5: 39-41*.

This covers personal violence—"if he smite thee;" legal injustice—"if he go to law and take thy coat;" and oppression by the government—"compel thee to go a mile"—as in war, jury duty, etc.

Yet, Jesus used force. He drove the traders from

the temple, but to drive these rascals out was a work of love and was essential to His mission. When the guard came to arrest Him, He put Himself between the armed men and His disciples, threw the guard backward to the ground and held them at bay until His disciples could escape. Then He declined to use force for His own protection. What is the principle involved? Briefly stated, it is that

“Love may use force; selfishness may not.” Love will use it for a beneficent, selfishness for a baneful, purpose.

It is better to give a highwayman one's purse than to kill him; but if he attacks wife or child, then only the recreant or the coward would fail to defend them. This is love using force for the sake of another and not for selfish purposes.

However, the principle of non-resistance does not stand alone, as that would leave us at the mercy of every desperado. It only prepares us for the second step in the great plan of mediation:

“Go tell thy brother his fault.” Here is conciliation, and if the spirit of the Mediator actuates both parties, reconciliation is assured.

“If he does not hear thee, take two or three,” etc. Here is friendly mediation, as men inspired by the purpose of the Mediator use their personal influence to effect reconciliation and adjustment.

“If he refuse to hear them, tell it to the church.” To those who recognize the authority of the Mediator, that ought to be the recognized channel through which His mediatorial mission is administered. To

others, it may mean arbitration, implying legal solution in the highest court of arbitrament.

“If he hear not the church, let him be unto thee as an heathen,” *i. e.*, have no further intercourse with him, but hold no malice against him.

Thus it will be seen that the surrender of the right to use personal force as a means of self-protection is accompanied by the principle of appeal to the sense of justice of the wrong-doer himself, to that of an impartial tribunal, and to that of the community. It means first personal negotiation, next friendly mediation, and finally an appeal to a tribunal which may be interpreted the church for those to whom Jesus is a Mediator between men, and the courts or other legal tribunals for those to whom churches do not appeal. Protection is assured, justice will prevail, and one's moral nature will not be debased and his finer sensibilities coarsened by resorting to force.

This will apply to *Labour Controversies*. In America, industrial war is a greater danger than is war with foreign countries, hence first place is given to the consideration of industrial interests. In the present state of industrial unrest, if there is a solution for our problems, certainly all parties will be glad to learn of it. If a messenger were to appear with an infallible cure, mills and factories would stop to hear his message. Will they hear the heaven-sent Mediator, the Workman of Galilee, who presents Jehovah's remedy?

The labour problem is not new: it has been the problem of the ages. It was decreed of man that “in

the sweat of thy face thou shalt eat bread." Soon man began to ask, "Cannot I have some one to do this work for me?" Then the beams of prosperity so lighted the pathway of earth's favoured sons that many were privileged to retire to shady nooks, where they rested in ease and earned their bread by the sweat of the hired man's brow. Then came slavery, serfdom and the long train of evils growing out of subjugated labour.

That there has been opposition to organized labour is not strange. However, we have passed beyond the period when its right to organize can be questioned. It is granted that capital must combine to carry on the great enterprises of to-day. It requires the capital of many men to carry on any one of our great industries. It being dangerous to invest all one's capital in one industry, men prefer to capitalize large industries by issuing stock and thus distributing the liabilities. If capital thus has the right to combine, who shall deny to labour the same privilege? Capital and labour working in harmony constitute the hand that is working out the progress of civilization. Capital is as the thumb, labour as the fingers—each the complement of the other. With combined capital and great corporations, the individual workman no longer worked for, or with, the individual employer. Relations were impersonalized and the effect of a human interest in each other was lost. The organization of labour became necessary. Labour is thereby protected, and conditions are better where there is a good, sane organization.

But strikes and lockouts are too costly: they are a form of war. Granted that they are "costly steps in industrial development," the question still remains, Are they needful steps? Is there not a better way?

An incomplete list of direct losses from strikes in one year (1919) placed the cost to labour alone at \$750,000,000, and to industry at more than \$1,750,000,000. That is approximately twenty dollars for every man, woman and child in the country, or an average of one hundred dollars per family. That is only the direct loss. What has been the loss to the neutral public, the innocent third party? What has it added to the high cost of living, the inconvenience and in many instances intense suffering of the people? One of the evils of the strike is the utter disregard of the rights of the public. The right of neutrals is recognized in war. Germany's lack of respect for these rights, in such wanton acts as the sinking of the *Lusitania*, was a large element in the plunging of America into the World War. Shall a country whose brave men fought to establish the rights of neutrals in war make no provision for their protection in time of peace?

Much of our trouble and unrest have been due to the wrong teaching of the Manchester school of economics. It is the opposite of the ethics of the Mediator. It impersonalizes relations and leads the capitalist to ask, "Where can I get labour cheapest?" It incites the workman to inquire, "How can I get the highest wage for the least work?" Jesus makes

service the standard of greatness, and His spirit begets altruism. Each is led to ask not how little, but how much can one do for the other?

Jesus' remedy for strikes, lockouts and kindred trouble is first *Conciliation*: talk it over together. Often a "shop committee" can save the situation. Speaking of unrest, Hon. Charles E. Hughes, Secretary of State, has well said:

"The true method is to trust the truth and find the remedy. Does a grievance exist? If it does not, show that it does not. If it is exaggerated, limit it to the facts. To the degree that it exists, search for the remedy. If a wrong remedy is proposed, expose it. If the remedy proposed is worse than the grievance, demonstrate it."

The second step is *Friendly Mediation*: take two or three witnesses not alone to hear what is said, but to use their personal influence to bring about an adjustment. The intercession of third parties has prevented an untold number of strikes. The Board of Arbitration for the North of England iron business (composed of equal number of employers and employees) for sixteen years settled all disputes to the satisfaction of capital and labour.

The Mediator's third step provides for the submission of the matter in dispute to an official tribunal for final Mediation, and if necessary, *Arbitration*. It would indicate a happier state of affairs if men had confidence enough in churches to choose them for referees in such matters. Usually, if men do not resort to force they flee to law, and the question of tri-

bunals for compulsory arbitration is becoming more important with each recurring strike. Possibly some form of the "Court of Industrial Relations," as established in Kansas, or Pennsylvania's "Bureau of Mediation," will become a necessity. However, our contention is that if men would make Jesus Mediator by acting in accordance with the principles of His teaching in adjusting these relations, no such compulsory arbitration would be necessary. The establishing of right personal relations, rather than even arbitration, is a present index finger pointing to the peaceful and profitable solution of the difficulties. However, if arbitration be necessary to save all parties from the evils of strikes, to make it effective it will be necessary to charter trade unions and recognize them in law.

Jesus enunciated the bed-rock principles on which economic success and human happiness are founded, but it requires the spirit of human brotherhood to make His directions operative: to make Him Mediator by making His principles the rule of action. Men must come to love righteousness above selfish interests. Then the larger interest will arise, and in the end men will win most by surrendering most. Where wrongs are suspected, conciliation must take the place of suspicion and contention for one's rights. In the larger prosperity which this will bring, all will share. This spirit will make Jesus' method possible, practicable and profitable. To-day His method challenges the world. Are we brave and altruistic enough to give it a fair and sympathetic test?

THE CURE FOR WAR

Shall we have war always, or shall the awful World War be the last one? Will men and nations learn that the reign of Jesus as Mediator would mean money and happiness, as well as righteousness? In only two conditions can there be a legitimate use for an armed force: When there is no law, and when law has been defied. An army then becomes a police force to secure order and protect the innocent. The horror and cost of war need not be dwelt upon, since they have been so recently experienced. There are better ways in which to decide international troubles. Jesus can be made Mediator of Internationalism, as well as of industrialism. Apply His code to differences between nations, and we shall have their solution presented in three easy steps. Is it because they are so easy that they have been overlooked? Recall Matthew 18: 15-17, which presents the following recipe for nations, as well as individuals:

First, *Conciliatory Diplomacy*: talking it over. Much has been done already by a sane diplomacy, but it remains to be seen what can be accomplished when the diplomats of the nations are trained in the school and spirit of the Mediator.

The second is *International Mediation*: taking two or three into the conference. There are about two hundred cases on record in which England, France, Chile and the United States have thus settled disputes, many of which otherwise would have led to war. We have made a fine beginning.

The third step is *Arbitration*. When diplomacy

and mediation have failed, the next action should be the submission of the difference to an international tribunal, such as "The Hague" of pre-war days, or an international court of which a modified "League of Nations" might be the nucleus. Treaties pledging the nations to enforce the decisions of the tribunal might be necessary in these unregenerate days; but with the advance of civilization, certainly armies and navies will become unnecessary to enforce decisions based upon the sense of justice which appeals to every right thinking man. It will require the spirit of the Mediator to eliminate self-seeking from such decisions, and to permeate them with Christian ethics.

Without such recognized authority as could be given to Jesus as Mediator, there is very great danger in power, whether it be financial, social, political, or military. Outside of its legitimate use, power will bring its own destruction. German imperialism has again demonstrated that "they that take the sword shall perish with the sword." The religion that does not enthrone Jesus as Mediator between men cannot attain the highest success. It may minister power and beget numbers; it may bring the success pictured in the parable of the Mustard Tree, by its growth and expansion; but it can never bring the success of conquered affections and transformed character which are pictured in the parable of the Leaven. For symmetrical development, we need both. A new heart is the only dependable basis for Christian ethics. One may be a Mohammedan or a Hindu and separate his morals from his religion; but not so with heart Chris-

tianity: with it, conscience enthrones the Mediator. Under a merely ritualistic religion, war is entirely possible; but the evangelism of the New Testament, and the ethics of Jesus, present an entirely different vision.

The rivers of blood that have deluged Europe, the devastated countries, the ruined cities, the broken hearts and stricken homes, the impoverished national treasuries and prostrated industries, the honour of the Master and the welfare of mankind—all unite in calling with tongues of fire for a reëxamination of the type of theology and Biblical interpretation that could make such carnage possible by the most enlightened and civilized nations of the earth!

And yet, however devoutly hoped for may be such a consummation, the developments of the early years following the armistice indicate that if there is not some tribunal to function upon national disputes, and curb covetous aspirations, in the spirit of the Mediator, instead of Europe passing into a long period of great peace as a result of the World War, there will no longer be even the peace of great alliances. International duels loom large upon the political horizon, as new nations try to find their normal adjustments, and older ones attempt to settle their war debts and adjust the industrial problems to which the war gave rise.

Whether the world shall be engulfed in the hell of war, or illuminated by the halo of peace, depends upon its attitude toward God's remedy for all human differences.

XVI

REJECTION, CRUCIFIXION, DESTRUCTION

"And Jesus said unto him, Seest thou these great buildings? There shall not be left there one stone upon another, which shall not be thrown down."—*Mark 13: 2.*

"And when they came to the place which is called The Skull, there they crucified him."—*Luke 23: 33.*

AFTER having given directions for the settling of all human differences, and the ending of murderous class struggles; and foreseeing that His message would not be accepted by the Jews, Jesus instructed His followers concerning their escape from Jerusalem when the hour of her overthrow, and that of the nation, should come. His was the only remedy for the bitter class struggles that was consuming the people. Its rejection meant His crucifixion and the downfall of the Hebrew commonwealth.

We have seen that the régime of the Mediator meant a social and industrial reconstruction that is world-wide in its scope. "This gospel must be preached to all nations; then shall the end be." It was necessary that Jerusalem should stand until the messengers of the cross should radiate from that center and thread the highways of the nations, forming new centers for their missionary operations, as was

done when the activities were transferred from the Church in Jerusalem to that of Antioch.

Jesus came to His own, asking that they become co-workers in the extension of the new order, but His own received Him not. To those who did receive Him, He imparted power to become sons of God, but "his own" did not appreciate that power. They preferred rather the ease and gratification that the existing order made possible, and which prevented brotherly coöperation.

When but twelve years of age, Jesus stood among the doctors and lawyers of the capital city, hearing and asking them questions. Eighteen years later, when He came to call His disciples, the memory of their answers would assure Him that in Jerusalem He could not find the democratic spirit and teachable mind essential to His mission. Self-seeking, arrogance, and the spirit of rivalry among the various sects and cliques overran the city. The pursuit of revenue, and the prejudices that anchored them to the religious notions of the past, made of their statesmen and philosophers but blind guides. The exploiting of the common people by the privileged classes, with the tyranny that prevailed in the government by Rome, were so exactly the opposite of the free spirit of Jesus' Gospel that there could be but little in common between Him and the ruling element in Jerusalem; and consequently He turned to the more democratic district of Galilee, and called His immediate followers from there, meeting a much heartier response.

But coming to save, and not to destroy, the Mediator desired to save Jerusalem. He severely denounced the hypocrisy and injustice of the leaders of the city government, declaring their sins of oppression had grown until they were "full from extortion and excesses." He pointed out their crimes and impenitence, declaring that they had become as "serpents," and "offspring of vipers," and then gave vent to this bitter lamentation:

"O Jerusalem, Jerusalem, that killeth the prophets and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate."—*Matthew 23: 37-38*.

It was true then, as ever, that the misfortune of the masses is their inability to unite. That they do not hang together is a reason why they have so often hung separately. Jesus knew the result of class crises and declared that "a house divided against itself cannot stand." The Jews of His day were notorious for strife and factional contention. They were quarrelsome, loved litigation and were easily led into warring cliques. Indeed, Jerusalem fell not so much because of the enemy entrenched without the city as through the murderous strife within its walls. The factional struggle of the Jews themselves made the task of Titus easy. Josephus, their own historian, said:

"This internal sedition did not cease when the Romans were encamped near the city walls. But although

they had grown wiser by the fierce onslaught the Romans had made on them, this lasted but a while; for they returned to their former madness and separation from one another, and fought it out."

Such struggle Jesus had sought to prevent by uniting the masses. In the Sermon on the Mount, He approached the people with words of compliment and cheer, pointing out wherein they were blessed and in what happiness consists. Blessed are the poor in spirit, the mourners, the meek, the ones who hunger for righteousness, the merciful, the pure in heart, the peacemakers and the persecuted; but the nation's leaders cared for none of these things, and understood neither the letter nor the spirit of His teaching.

To have carried out the spirit of the Sermon on the Mount would have obliterated class struggle and brought in an era of brotherly love and confidence. It would have made Jesus Mediator and His code would have settled the differences. It would have won its way in Galilee, changed the heart of Jerusalem and converted its covetous cliques from their iniquitous practices. A fair trial was given, but His Gospel of emancipation was so diametrically opposed to the spirit and practice which prevailed in the capital city that instead of seeking deliverance, the leaders planned the death of the Deliverer.

When all efforts to save the city and nation had proved unavailing, knowing the consequences that must follow, Jesus gave His followers directions for their own conduct and safety during the awful ordeal

through which they must pass. If the city and nation could not be saved and made a power for righteousness, His individual followers should not be slain. He said of the city:

“The days shall come upon thee when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground and thy children with thee; they shall not leave one stone upon another: because thou knowest not the day of thy visitation.”—*Luke 19: 43-44*.

Less than forty years after these words were spoken, the prophecy was literally fulfilled. The Roman armies under Titus spared not even the magnificent temple. There was “tribulation such as had not been from the beginning of the world.”

The synoptic Gospels (written perhaps shortly before the event) record the warning words of Jesus. He told them of the coming of false messiahs. In the parable of the Fig Tree, He told how they might discern the signs of the times; in startling and splendid imagery He described the event, and in the parable of the Faithful and Wise Servant He predicted that the evil ones would continue to beat and cruelly entreat their fellow-servants, even with the shadows of destruction upon their walls. Without His spirit, strife would continue and hasten the end. However, His followers would have an opportunity to flee to the mountains. Eusebius wrote:

“At the siege of Titus, the apostles had gone to preach the gospel to all nations, and the people (the laity) of the Church in Jerusalem, in accordance with

certain divine communications given by revelations before the war, removed and dwelt in a city of Perea named Pella."

Other writers support this statement. During the siege, Titus allowed many of the Jews to withdraw. After the affair of Certius, 66 A. D., tired of the warring factions and class struggle, Josephus says, "Many of the distinguished Jews left the city, as if swimming from a sinking ship."

The twenty-fourth chapter of Matthew, the thirteenth of Mark and the twenty-first of Luke were given for warning and guidance in the dark days of the siege, rather than predictions of future catastrophes.

The overthrow of the city is spoken of as the coming of Jesus, since it meant the beginning of His kingdom in the application of its principles to the affairs of men—a new social order in which dwelleth righteousness, not exploitation. So persistently did Judaism dog the steps of the early Christian missionaries that the overthrow of the city became necessary, that one of the barriers to the progress of the kingdom might be removed. Such a sad necessity was this, that Jesus showed His disciples that when not one stone in the temple was left upon another, He would be present in the midst of the overthrow, caring for His own.

Many earnest and timid souls have read into Jesus' prophecy of the overthrow of Jerusalem a prediction of the "end of the world." A careful study of the passages from the economic point of view will fail to

show any such meaning. By "the world" Jesus did not mean the physical universe, or the earth on which we live, but the unholy lives and practices of the people. In other words, the unjust and unsanctified customs and habits that prevailed in the "system" is rather the meaning. From this one must turn away to be His follower. "Mammon" is perhaps the one word that best expresses His meaning. The end of the world (literally "the end of the age") meant the overthrow of the iniquitous and anti-Christian systems that characterized that age, that they might make way for the coming of the new kingdom of brotherhood and human progress.

Neither does His "coming" as here mentioned necessarily mean His return in bodily form. The Greek word which is translated "coming" (*parousia*) in the twenty-fourth chapter of Matthew means "presence." In Second Corinthians (10:10) it is used to indicate Paul's bodily presence, and in Philipians it is twice used with the same meaning. Doubtless the translation in Matthew has been influenced by the belief that Jesus was here prophesying the end of the world and His bodily return to earth. If so, He must appear not simply as "present," but as "coming"—having gone away and returned. This meaning would necessitate our still looking forward to a future event, after a lapse of two thousand years; but He put the fulfillment of the prophecy in the very near future, stating with emphasis that "this generation shall not pass away until *all* these things be accomplished."

But will Jesus not return? Certainly He will; but space does not permit the discussion of that question. The point now at issue is that in these chapters (Matthew 24, Mark 13, Luke 21) He is confining His statements to the overthrow of Jerusalem, and not predicting His bodily coming at a distant time. It is His presence that is here promised, as elsewhere, when He says: "Lo, I am with you always"; and "Where two or three are gathered together in my name, there am I in their midst." Here it is promised that in suffering such as the world had never seen, He would be with His followers, and would turn every catastrophe to the advantage of His cause. His presence here is in His "messianic power," in the establishing of His kingdom and in His reign in righteousness.

What of the prediction that "as it was in the days of Noah, so shall it be," and that of "two men in the field one shall be taken and the other left" and the two women at the mill? The days of Noah were days of hardship and destruction to the impenitent. So it was here. Class struggle was ministering to destruction within the city, and Roman slavery was operating everywhere that Roman arms forced submission. Slave dealers followed the army, and when there was no longer property to confiscate, slaves were the most profitable source of revenue.

Being reminded of this practice, we are prepared for the statement that when "one was taken and another left," it does not necessarily mean that one was caught up to the battlements of heaven, while the

other was left to battle with the elements of evil here below. No, the prophecy was much more cruel in its fulfillment. When Noah entered the ark, impenitent folks were cut off by the flood; but here, those who failed to take warning and flee to the mountains, or hide upon the housetops or in the fields, had a still more dreadful fate in store for themselves. At the fall of Jerusalem, more than a hundred thousand Jews were sold into slavery. The slave hunter would find two men working in the field: the younger, more capable and higher-priced man would be taken, the other left. Of two women grinding at a mill, possibly a mother and daughter or daughter-in-law, the younger woman, for whom there was a demand in the slave market, would be taken and the elder left.

Of the hundred thousand slaves deported upon the fall of Jerusalem, many were sent into the mines of Egypt, most of the warring, high-spirited Jews being too savage to make good slaves. Already slaveholders in Italy were trembling with fear, lest their bondmen should arise and slay them. When they understood the wild, tameless disposition to which their intense suffering had hardened large numbers of these Hebrews, they dared not bring them into Rome. Numbers of those who were brought into Italy were sought out for immolation in the bloody spectacles of the times, and thousands of them perished to make Rome a holiday. Such was the painful ending of many of those who were "taken," while others were left to endure untold hardships and death.

The destruction of Jerusalem, and the downfall of

the nation, were the natural ripening of the seeds of discord that had been sown, and the rejection of Jesus' plans for their salvation. Such a spirit spells destruction in any land in which classes and cliques war with each other. When Jesus and His Gospel were rejected, the last bright page of Hebrew history was written.

There remains one other illustration of the murderous folly of rejecting the Mediator's remedy for economic evils and spiritual death:

Class struggle is seen in His arrest and crucifixion. The fact that His death was in accordance with the plans of God for the redemption of the world by no means lessens the guilt of those who put Him to death, nor disproves the fact that the immediate cause of His death was the enmity of the privileged classes. The forces by which He was arrested show the class struggle. There were soldiers and also "chief priests and captains of the temple, and scribes." It was the temple crowd, whose money tables Jesus had overturned, and the sellers of whose sheep and oxen He had driven out. They would crucify an innocent man rather than give up their monopoly on the income of religion. It is said that they sold as many as 130,000 sheep at one festival; if so, whosoever would interfere with so prosperous a business was guilty of causing a "restraint of trade," and needed to be gotten out of the way. The temple guard gave them a sufficient force to carry out their designs, especially if the matter could be closed during the quiet hours of the night.

The hurried assembling of the Sanhedrin is another indication of the extent and thoroughness of their murderous plans. The members seem to have been waiting, in readiness for action, and with the trend of their decision fully determined. The witnesses were ready, and soon the formality of a vote gave expression to the already formed verdict.

Very early He was hurried away to Pilate's court, before the common people could know of His apprehension. There a packed crowd was assembled, and many were ready to cry out, "Crucify him; crucify him!" So strong and well-organized was the opposition that by sheer force they stampeded the feeble resistance of Pilate, and secured the desired verdict. This multitude that thronged the court of Pilate must not be confused with the "common people who heard him gladly," and looked to Him as their possible Deliverer. This multitude was made up of the irresponsible rabble that is ever at the disposal of the ruling set. "The chief priests stirred up the multitude," *i. e.*, the vast throng of "heelers" who were obedient to that treacherous triumvirate of the temple—the chief priests, scribes and "rulers." It was a weak and vacillating crowd that became willing tools in iniquitous hands.

We are not justified in inferring that the friends of Jesus had forsaken Him. Judas was bribed to deliver Him at night, and the arrest was made while all but His immediate followers were wrapped in slumbers. The final conviction before Pilate was hurried through before they had a chance to intervene or even

register a protest. The dense Pilate could perceive that "it was for envy that they had delivered him"—that it was a class struggle, in which the temple rulers were pitting themselves against the Mediator of Peace.

However, in the midst of all class struggles, Jesus remained true to His own ideals. He was not a partisan leader, but was actuated by principles as broad as humanity and as deep as divinity, a course which was necessary to fit Him for the position of the world's Mediator. His mission was ever before Him, and even the shadow of the cross could not turn Him from it. In fact, He saw the cross as a means by which that mission was to be accomplished. While the immediate cause of His death was the crisis between His philosophy of life and that of the ruling classes, nevertheless He had a mission far beyond that of being the champion of a class: it was to eliminate classes and make all one in Him. The cross was but a means of attaining that end, and restoring right personal relationships.

In this mission of the Mediator, the supremacy of the spiritual over the material stands out in the foreground, and moral forces are seen to be superior to physical power.

" There is a fire
And motion of the soul which will not dwell
In its own narrow being, but aspire
Beyond the fitting medium of desire;
And but once kindled, quenchless evermore,
Preys upon high adventure, nor can tire
Of aught but rest; a fever at the core,
Fatal to him who bears, to all who ever bore"—

and yet, consecration is the price of conquest that ends in victory.

The crucifixion of Jesus stands out above any mere class triumph or defeat, as high as the heavens above the earth. It is the sublimest transaction that ever occurred in all of God's universe. It is the real center of the great atonement by which men are redeemed from the curse and bondage of sin, spiritually, socially and economically. Without the atoning power of Jesus' death, no permanent betterment could be expected. This is as true economically as spiritually.

The atonement has an economic significance. The code of the Mediator was vitalized by His sacrificial death. His suffering was vicarious: it was for others and not for any sin of His own. Love-suffering is a part of God's plan for the progress of the race and the saving of mankind. Jesus bowed in deference to the great law of sacrifice. It was to secure the reign of God in the world, and the salvation of men through that reign. In these modern days we need to put the emphasis on the atonement, but not to grow narrow in our views concerning it. Atonement is a law—not an accident, not an incident, and certainly not an after-thought of God's to remedy an evil. It was sublimely set forth at Calvary, but it did not end there. It is a continuous factor in life—an "eternal energy of God" driving the noblest souls of earth to higher achievement for their fellow creatures.

The law of the atonement is working in the social and industrial evolution. It is the only hope of the

world's salvation, socially, politically and religiously. Of course none else could make the atonement for others which Jesus made, but what was laid upon Him is laid upon every man to the extent of that man's ability. Social pain is essential to social salvation, and it is only when the strong are willing to bear the burdens of the weak that true social progress is made. Then it is that cliques and classes melt into brotherhoods and the eternal principles of love gain control.

Calvary must be seen as a field, where men are taught how to redeem the world. It is an affliction and a shame that men have been content to paint there a suffering Saviour, and sit down peaceful and serene in His agony. Oh, for the larger vision! "Love thy neighbour as thyself," said the Jew. "Love one another as I have loved you," said Jesus. To reach the requirements of Hebrew law one needs to climb beyond ordinary human altitude, but dare a Christian rest until he has attained the dizzy heights set by Jesus? To "love as I have loved you," means to love at any cost, even that of a painful death. It requires a sacrificial life every day.

Over against this example and requirement of Jesus stands the world-spirit of selfishness. It has been well said that "The law of selfishness is the eternal falsehood which mothers all social woes." Selfishness is too largely master of trade and king of society. Against this selfishness the world's best thinkers have entered protest, in keeping with the spirit of God's Mediator. Carlyle said: "It is only

with renunciations that life, properly speaking, can begin," and "in a valiant suffering for others, not in a slothful making others suffer for us, did nobleness ever lie." George Sands said: "There is only one sole virtue in the world—the eternal sacrifice of self." Hear Emerson, also: "A man was not born for prosperity, but to suffer for the benefit of others."

As class struggle, born of selfishness, crucified the Saviour and overthrew its country, so will it crucify the highest interests of humanity, and overthrow the governments of the world, unless conquered and subdued by the spirit of brotherly love and identity of interests, as taught by Jesus. Herein is seen America's danger, and in the code of the Mediator is seen our hope.

If society is to be saved, and the industrial system redeemed from its blight and curse, men and women imbued with the spirit of Christ must carry forward this work. Every step will be love-suffering expressed in service. This is the meaning of Calvary, and the call of God. There is no other way. The law of redemption is as inflexible and unalterable as the law of gravitation. The success of its application has been well set forth in the couplet:

"Toil as new Calvaries ever
With the cross that turns not back."

XVII

AN IMPERIALIZED DEMOCRACY

"I am become all things to all men, that I may by all means save some. And I do all things for the gospel's sake, that I may be a joint partaker thereof."—*Paul*.

"Other sheep I have which are not of this fold."

—*Jesus*.

"Be not afraid of them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in gehenna."—*Jesus*.

AN adequate discussion of the causes which led to the deflection of the democracy of Jesus would require a volume in itself. Only the barest outline can be given here. Vocal messages carried Jesus' teaching, as the early missionaries went from city to city. The literary media through which His code took a doctrinal form were largely the writings of Paul and John. To Paul belongs the systematized statements, as seen in his Letter to the Romans.

Paul's task was to set forth the plan of redemption, and in it make clear to the Gentile world that Jehovah is the only true God, and is the Father of Jesus Christ, and that the Holy Spirit is the manifestation of God, in applying the efficacy of redemption. To make a complete doctrinal system, this conception of deity must be its very foundation. Folks thought in

terms of monarchy. An absolute monarch ruling a country was so familiar to people that the possibility and characteristics of such a being could be understood. To present Jehovah as the Ruler of the universe was to use terms that could be understood, and to awaken a fear and respect that would secure closest attention to His message. He, therefore, presented God as the great Sovereign of the universe, and drew certain lessons from this sovereignty. To the theologian, it is the doctrine of election and foreordination; to the statesman, it is the doctrine of monarchy applied to the science of government; to the economist, it is the doctrine of the "Overman" in business and industry. The world was not ready for the democracy of the Mediator, and to have attacked slavery and other forms of Rome's revenue would have spelled failure to the new religion. The effect of such teaching was two-fold:

Christianity became more acceptable to Rome, and consequently, Paul enjoyed larger liberty in preaching it, had freer access to those to whom he wished to carry the message, and there was little, if any, censoring of his letters.

A second effect was that his philosophy of redemption became more understandable. To Jesus, God is love, and His relation is that of the father to the family. To Paul, thinking in the terms of monarchy, He is the great Monarch of the universe. However, it has taken twenty centuries of development to enable folks to but partially understand the doctrine of the divine immanence, which science rather than theology has

brought to us. Still the Divine Being, by very many, is regarded as an absentee God, who has set the universe going as a clockmaker starts his timepiece, and interferes only when it needs repairs. Realizing His "everywhereness," it is still difficult for us to understand that in the realm of grace God does not rule *over* men, but rules *through* them. Is it strange then that Paul found it necessary to present Him in terms of monarchy, rather than in the terms of free, republican democracy, which are so abundant in the teaching of the Mediator? Jesus' teaching is fundamental, and its principles are controlling forces for all ages; Paul's task was to interpret Him to the monarchical age in which he lived, as far as the intelligence of the age enabled him to do so.

Lowell has well said: "The Bible is the most inflammatory book that could be circulated among a servile people." Paul, with the early disciples, carried it to Rome, and soon it began to circulate there. Rome soon found that the only way to maintain an imperial kingdom in the face of the leavening influence of the Lord whom they had crucified was to nationalize Christianity and crush out the rising democracy.

But doubtless the writing of John also had much to do with the situation in Rome. John's Gospel is so largely of a spiritual and devotional nature that some have inferred that it has no message concerning the economic and democratic teaching of Jesus. However, it contains the account of the cleansing of the temple, the teaching in Samaria that God is spirit and

can be worshipped anywhere in spirit and truth—a “trust-busting” thrust at the Jerusalem exploiters—His defiance of the scribes and Pharisees by healing on the Sabbath day, and His answers that put to confusion the cavilling Jews on so many occasions. It is John who tells of His asking the innocent men to cast the first stone at the woman taken in adultery, of His telling His critics that they were the children of Abraham according to the flesh, but children of the devil according to the spirit. He portrayed Jesus’ dealings with the Pharisees, who became so enraged that they sought to put both Jesus and Lazarus to death, and of the common people coming to pay their respects to both; also the great lesson of democracy and service one to another set forth in His washing of the feet of the disciples. His account of the betrayal, arrest, trial, crucifixion and resurrection is not lacking in value from the economic view-point.

John’s Epistles breathe the spirit of economic Christianity and brotherly love. He exhorts his readers to “love not the world”—the iniquitous system by which the Christians of his day were surrounded—but to “love the brethren.” This love would make them kind one to another. “He laid down his life for us, and we ought to lay down our lives for the brethren”—not make their way hard by “man’s inhumanity to man.” Then he uses the very trenchant argument that “if we love not our brethren whom we have seen, how can we love God, whom we have not seen?” He then shows that it is murderous to hate one’s brother. We may know the genuine-

ness of our Christian profession by inquiring what we love: "he that loveth abideth in God." John's Epistles show the need of the early Christians coöperating one with another in brotherly love, whether capitalist or labourer. Rome's bloody system was ready to impale them. To hate and betray, to tear and rend, would make them easy victims and add to their distress. Right personal relationship is the outstanding feature of John's writings.

His Book of Revelation is difficult to interpret, since it isn't narrative, history or doctrinal literature, but is of a style known as apocalyptic. The word signifies the lifting of a cover from something concealed, thus revealing it. The visions of the Book of Daniel belong to that class, while no less than sixteen other works of that nature are now in print. It was of great value in periods of persecution, since the veiled messages could be understood by those in possession of the meaning of the symbols, but were a sealed book to their enemies. It was a message in "cipher," understood only by those who possessed the key to the code. In the days of Antiochus Epiphanes, and on many other occasions, the Hebrews thus had their courage revived and new strength ministered for the severest trials. With the persecution that Rome was waging against Christians, any allusion to the Empire, or its economic system, would have caused the destruction of the literature and the hunting to death of all those concerned with it. However, by couching the message in symbolic terms, speaking of Rome as "Babylon," a "beast," et al.,

it could be read by the knowing ones and remain an unknown tongue to the Emperor's minions. The message is still "cipher." We have lost the key, and it becomes us to be modest in our interpretations.

A few lessons are quite plain. In Paul's early work, the Hebrews persecuted and the Romans protected Christians. By the time of the writing of this book, Rome had joined the persecutors, and the great world power was aligned against Christianity. "The System," whether in Jerusalem or Rome, could not endure the democracy of the Gospels. The Apocalypse evidently deals with these conditions. It shows the certain overthrow of whatsoever plants itself in the way of the progress of the Gospel. Rome might then control land and sea, but she could not stand against the onward sweep of the forces of righteousness.

When would her overthrow take place? The time element is one of the difficult parts of the book. Jesus taught that the times and seasons are in the Father's hands, and many have been brought into confusion by seeking to be wise above what is written. However, the book itself seems to favour the Preterist's view, at least as to the beginning of its fulfillment. It presents the things which must "shortly" come to pass, and declares that "the time is at hand." John is told to seal not the prophecy of this book, for the time is "at hand." At its close, the Lord says, Behold I come "quickly."

If language means anything, it must mean that the writer intended the message of the book for those

who were then living—for that generation. When he says, “the time is at hand,” why should the exegete say that it is two thousand or more years away, or is yet in the future? If John says they shall “shortly” come to pass, how dare we make the fulfillment distant? Very evidently John’s message is to be understood as applying primarily to the people and conditions of his day.

Everywhere the book exalts Jesus. He is seen as the Master of human destiny. By Him “kings reign and princes decree judgment.”

The economic message of the book is strong. In the opening of the seals, to make certain that the economic phase should not be overlooked, John said (6: 6): “A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine”—a warning to the food profiteers that could not be misunderstood.

Concerning Rome, he says (17: 16): “They shall burn her with fire.” Again (18: 8): “She shall be utterly burned with fire.” Nero accused the Christians of firing Rome; but they were assured of her burning, without themselves applying the torch. He also called upon his readers to “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues.” Merchants wept because they could no longer trade with her (18: 11-19)—economic tears: grief for gold.

What the historian Ferrero calls “the big economic gains of the first century” had so inflamed Rome’s lust for gold, that as John saw the beast:

"He causeth all, the small and the great, the rich and the poor, the free and the bond, that there be given them a mark on their forehead: that no man should be able to buy or sell, save he that had the mark, even the name of the beast or the number of his name."

Trade was completely throttled by the Empire. She controlled the traffic of the Mediterranean countries, which were the richest in the ancient world. In summing up the articles in which their merchants dealt, and by which they were reaping great riches, John places at the climax "slaves and souls of men." The Greek words mean "bodies" of men and "lives" of men. So thoroughly established was the traffic in humanity that even the bodies of men were not enough: their souls must be involved.

One of their own historians has said:

"The sum of all negro slavery is but a drop compared with the sufferings of Roman slaves."

Perhaps half the Christians were slaves and their condition was peculiarly hard. If the master took the wife of a married slave he had no redress. The slave maiden had no power with her owner to maintain her virtue.

Persecution brought to all Christians practically the same treatment that was accorded to slaves. Tertullian indicates its horror in this sentence:

"By condemning the Christian maiden to the brothel, you acknowledge that to us the violation of chastity is more dreadful than any other form of punishment."

"This maiden to the public brothel they consign,
Unless she bows before the heathen shrine."

—*Prudentius*.

In Nero's persecution, his gardens were illuminated by burning Christians, who were dressed in shrouds of wax, that the material might add to the fury of the flames. In the amphitheater, gladiators were brought out to fight wild beasts, and one another, and were expected to salute Cæsar as they went to their death. Helpless women and children were kept in dungeons until Rome's fête day arrived. Lions were kept in cages until they were crazed by hunger. These victims were brought into the arena, and ere their prayers were said, the ravenous beasts were loosed upon them. The red blood of these martyrs stained the unyielding floors of the coliseum, but the thousands of Rome's populace who looked down from their terraced seats were unmoved. Bones were crushed, flesh was rended and blood spilled, until the hunger of the lions was appeased, and shreds of quivering human fragments lined the footways with a sickening ooze. And for what crime did they suffer? Simply for being Christians, Rome's gold-lust and blood-lust being coupled together. So complete was her domination of the world's work that no one was allowed even to trade, except he bore the mark of the beast in his forehead.

Is it strange that John, in his island home on Patmos, banished and lonely, should describe Rome as a "dragon," a "scarlet woman," as "Babylon," in whose wake her destruction would follow? That she

was a "beast rising up out of the sea," and that plagues and viols of wrath were to be poured upon her, was a vision needed to cheer the faith of those who were shedding their blood in the struggle to which they had been called. Then came the vision of a new heaven and a new earth—a new social order which would be the very opposite of that of bloody old Rome. It meant new ideals, coming from above. It was a vision of brotherhood taking the place of blood-lust.

Cheered by such messages as John's Apocalypse, and sustained by divine grace, Rome found her Christian populace unconquerable, and changed her attitude toward it. She incorporated that which she could not conquer. The period of Jewish Christianity ended when Titus overthrew Jerusalem. It was then entirely separated from Judaism, and was launched upon its world conquest. In the next two hundred years, it spread from England to India, and in spite of the persecutions, honeycombed the Roman Empire. But the deflection of the Mediator's democracy is seen in the fact that by 313, Constantine found the genius of Christianity so nearly in keeping with that of the Roman Empire that he decided to annex it.

What changes had made this possible? No sooner was the Gospel carried to Europe than the philosophers of Greece and Rome, and those of Alexandria, began to associate its doctrines with their metaphysical speculations. From Grecian philosophy came many of the pagan religions. They were systems of

philosophy without an ethical element. They were in the interest of the upper classes, and were understood only by those who were given to metaphysical speculation. These philosophers read into the Gospels their metaphysical systems and formed a theology favourable to the classes. Tertullian tells how the rank and file protested against this:

“The simpler minded, not to say the ignorant and unlearned, men who always form the majority of believers, are frightened at the philosophy of the doctrine of the Trinity.”

Clement of Alexandria protested against the antagonism of those who were not willing to accept the philosophy that he and his associates were weaving into Christianity. About 130 A. D., the religious philosophy of Greece began to affect Christianity. Then followed Greek mysteries, Hellenism and other theories during the next hundred years. Newman says:

“Christianity did not win for itself popular and imperial recognition without undergoing momentous internal changes. In life, doctrine, church order, and worship, the churches of 313 were very different from the churches of 100. Those who regard the apostolic churches as the standard must look upon these changes as perversions.”

Both Constantine and his father were out of sympathy with the popular religion. War existed between Constantine and Maxentius. The latter had taken pains to propitiate all the deities, having “scooped” his antagonist in gaining their favour.

Constantine knew of the aggressiveness of Christianity, and doubtless was somewhat in sympathy with it. To preserve the morale of his troops, he decided to invoke the aid of the God of the Christians. He told them that he had seen in the sky a banner in the form of a cross, with this inscription: "By This Conquer." With this on a fine labarum, he went to war and won a splendid victory.

Soon after this victory, he had a statue of himself erected in Rome, with a cross in his right hand, and this inscription: "By virtue of this salutary sign, which is the true symbol of valour, I have preserved and liberated your city from the yoke of tyranny." The edict of Milan, 313, proclaimed liberty of conscience and showed partiality to Christians. Pagan temples were destroyed, the observance of Sunday enjoined, large contributions for the building of churches made, and his sons given a Christian education.

Christianity was annexed; but this attempt to imperialize the democracy of Jesus made of it a function and force of the State, and not a religious organization. It secularized the code of the Mediator instead of spiritualizing it. The ideal of a secular, world-wide dominion dominated the early Church from the days of Constantine.

Professor Adolf Harnack wrote:

"No religion, not even Buddhism, ever went to work with such an energetic social message, or so strongly identified itself with the message, as we see to be the case with the Gospel."

Alas, however, it became annexed to Rome and lost this social message, and became but a sort of ghostly police force to keep in subjection those whom their masters feared. Slaves might be willing to take a chance with the soldiers who hunted them, but when eternal torments, such as those pictured in Dante's *Inferno*, were held up with the Scriptural assurance that we must "all appear before the judgment seat of Christ," there appeared too great a risk, and men suffered on in silence, believing that although they might suffer in body it was the part of wisdom to try to save the soul.

Soon then the Church became the persecutor. The earlier persecutions were against the Christians, because their teaching threatened existing conditions. After having been adopted by the Empire, and its doctrines so diluted with philosophy and mysticism that they were no longer dangerous, it became an ally of Rome and used the Roman power to persecute any who might dare to think of Christ's message of democracy. Such truth loosed among the masses would destroy the existing order, and the economic message would uproot the entire industrial system.

How heartrending is the vision of a Church, whose very mission it is to enlighten and uplift, when it is made an engine of oppression to crush the bodies and souls of trembling, quivering humanity, which is feeling its way to God and to a better life!

"O religion; what crimes in thy name!"

XVIII

THE KINGDOM IDEAL ENSWATHED

"There is nothing covered up, that shall not be revealed; and hid, that shall not be known."—*Luke 12:2*.

"Heaven and earth shall pass away, but my words shall not pass away."—*Matthew 24:35*.

WE have seen how completely the code of Jesus was imperialized, as His religion was annexed to the State. Church theology, and churchly interpretations of the Gospels, began spinning a web, soft and silky but strong and safe, in which the economic meaning of His message was to be held inactive during the long winter of the Middle Ages. To accomplish this, the emphasis needed to be shifted from the kingdom ideal to the church ideal. A religion which is a kingdom cannot well be annexed to a worldly empire, but a great "Church" might be developed under such a kingdom as Rome.

In losing the kingdom ideal, there was lost the democracy and economic significance of Jesus' teaching. In his "Problem of Christianity," Royce has well said:

"The risks of temporary disaster which great ideals run, appear to be directly proportioned to the value of the ideals. Great truths bear long sorrows."

The solace is that after all the disaster is but tem-

porary. Great ideals, such as those of Jesus', are indestructible. They may be temporarily enswathed, but in due time, and under proper influences, they will burst forth with added glory and unconquerable power.

That the great ideal of the Gospel is based upon the worth of the individual and the need of redemption for his whole being, and that this gave rise to the democracy and economic teaching of Jesus (as a corollary to man's spiritual salvation) are truths that are coming into more universal acceptance every year. However, for centuries, this phase of Jesus' message was shrouded in the churchly ideal—the garb in which the nuptial ceremonies uniting the new religion with the Roman Empire were celebrated.

To restore the kingdom ideal is essential to the solving of our present-day problems, but it is a most difficult task.

“The reformation brought no renaissance of the doctrine of the kingdom; it had only eschatological value, or it was defined in blurred phrases borrowed from the Church. The present revival of the kingdom ideal is due to the combined influence of the historical study of the Bible and the social gospel.”

* * * * *

“The distinctive ethical principles of Jesus were the direct outgrowth of His conception of the kingdom of God. When the latter disappeared from theology, the former disappeared from ethics.”—*Rauschenbusch*.

So completely was the kingdom ideal of the Mediator obscured that in the earlier Protestant thought but

little attention was paid to it. William Adams Brown, in his "Christian Theology in Outline," says:

"It has become an axiom of modern thought that the government of God has social as well as individual significance, and the conception of the kingdom of God—obscured in the earlier Protestantism—is coming again into the forefront of theological thought."

Albert Ritschl, of whom it has been said, "he was born too early to get sociological ideas," has well said:

"The ethical conception of Christianity contained in the kingdom of God has been slighted. . . . It has been fatal for Protestantism that the Reformers did not cleanse the idea of the ethical kingdom of God or Christ from its hierarchical corruption—*i. e.*, that the visible Church is identical with the kingdom—but worked out the idea only in an academic and unpractical form."

These quotations are sufficient to prove that in the very early history of Christianity the kingdom ideal atrophied, that Christianity started on its long course of conquest stripped of the dynamic so essential to man's full redemption, and that the restoration of the economic message is the latest element to appear in the quest for a whole gospel. That this germ of heavenly empire was carried safely through its long chrysalis period triumphantly is matter for devout gratitude.

There was method in the madness of these ages, when they hid the code of Jesus from the people. The worth of the individual, which is the foundation of democracy, so permeates His teaching that deep

and reverent students of His words cannot help finding it, and hence the Bible becomes an inflammatory book. William Tyndale, when translating the New Testament from Greek into English, found this message so strongly interwoven therein that in spite of the monarchical form of government which prevailed in his day, his works show that as early as 1526 he had gathered the essential features of democracy from his study of the Gospels. This spirit of freedom could be enswathed in its downy cocoon, and held practically inactive during the Middle Ages, only by withholding the Bible from circulation. In the Reformation, justification by faith was the great doctrine that overshadowed all others, hence for long ages the economic side of human rights was held in its cocoon, until at last it burst forth in its beauty, to soar abroad in the undimmed sunlight of the New World.

The provisions of the Mediator have made democracy possible, and it is so singularly in keeping with the American spirit that its most congenial clime is found beneath our skies. Our age is so emphatically one of democracy, and its demands are so stupendous as to sometimes cause alarm; but in tracing cause and effect, the results of an open Bible are readily seen. It is hard for us to conceive that other ages have been so vastly different. The aggressive and progressive democracy of the age leads the common man to clamour for his rights to-day as never before. His demands, like Banquo's ghost, will not down: they grow more and more insistent.

Possibly a brief aeroplane view, revealing some of the high points in history which show the struggle for equality of rights, would be more inviting than other treatment of this illimitable subject.

From the cross of Calvary to the Bartholdi statue of Liberty Enlightening the World, in New York harbour, there is a long distance and a great lapse of time; and yet, there is a vital connection between them. From the oppressed land of Judea there came the note of supreme optimism that awakened the consciousness of individual worth. From the declaration that "one is your master: all ye are brethren," there developed the American patriotism that recognized human equality in the memorable Preamble to the Declaration of Independence, which declares that:

"All men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these rights are life, liberty and the pursuit of happiness."

The Revolutionary fathers held these to be "self-evident truths"; but they had not always been "self-evident." The very opposite beliefs were long and tenaciously held.

The Continent of Asia has never been remarkable for the democracy of her people. They are not liberty-loving. The average Asiatic has usually looked for a boss, expected to be bossed, and quite often needed to be. Most governments in Asia have been theocracies, and as they have many bad gods

there has been much bad government. Equality of human rights has been crushed from the mind by heathenism. People do not want to be free: they do not care to be thrown on their own responsibility. The most liberty-loving of them all—the Israelites—“desired a king.”

Flying from Asia to Europe, and passing over a period of eight hundred years, to Charlemagne's establishing of the New Empire of the East, we find certain elements woven into society, some of which make for human rights, and some of which oppose any sort of equality. The conflict of these elements furnished turmoil for Europe for nearly a thousand years.

Rome had been built upon the suppression of human rights, but Rome had now fallen. She prostituted the kingdom of heaven to her own base ends, but the principles of the kingdom had not been allowed to give her a new heart. Three things she left to the civilization that followed her: Municipal government and absolute authority of the sovereign; a Church whose officers became municipal governors at the fall of the Empire, and her industrial system founded upon slavery.

European thought was theological from the fifth to the sixteenth century. The ethics of the kingdom were smothered under the ideal of “the Church.” Her aim was to usurp all power and become absolute. If a geographer dared to assert that the earth is round, the theologians were ready with the objection that Paul compared it to a tabernacle, and that

the tabernacle was square; ergo, the heretic's head was wrong and must fall from his shoulders. Descartes and Bacon were the first to break over the theological cast of thought. The accepted theology was the farthest remove from the principle of equal rights, as taught by the Master. The bondage was religious, intellectual and industrial. Jesus was Saviour; but not Mediator. No equal-rights code dared touch the industrial realm.

The Barbarians, who overthrew Rome, led a wild life, close to nature, which had imbued them with a strong sense of individual worth. The effeminate and luxurious civilization of Rome had no chance to efface their love of liberty. They contributed to European civilization the element of personality and a strong military patronage, which proved the nucleus of the feudal system.

Feudalism made Europe a scene of international strife from the seventh to the eleventh century. This was followed by the wars of the Crusades, from 1095 to 1270. An awakening desire for heroism and helpfulness to the weak gave rise to the Age of Chivalry, beginning in the eleventh century. The tyranny and taxation of John (Lackland) King of England, provoked his lords and barons to rebellion, and led to the memorable scene at Runnymede, where, on June 15, 1215, they wrung from John's unwilling hands the Great Magna Charta. This established Parliament, provided for trial by equals, and marked one of the chief epochs in the struggle for equal rights.

The people were sunk in ignorance and supersti-

tion. They had a strong belief in witches, and in the miracles of so-called relics. Monks preached the virtue of the relics and sold them. Of John the Baptist, it was found that the following parts were disposed of: Four shoulder blades, eight arms, twelve hands and thirteen skulls. By this time, St. Patrick had two heads on the market, and anatomists claimed that the purported bones of St. Andrew were those of a cow. Somewhat later, Erasmus visited England, saw the relics, and wrote a book on "Fools." Dragons were believed in, as witness the story of St. George and the Patron Saint of England. A very-much-present and materialized devil was believed in, and St. Dustin, it was said, put him to flight by pinching his nose with red-hot tongs. Quite a bit later, Martin Luther vanquished his satanic majesty by hurling an inkstand at him.

In England, "Wat Tyler" (John Walters, a roofer) headed an insurrection that resulted in the abolition of excessive taxes, and secured two charters, giving greater liberty. However, the barons were jealous of their rights, and opposed this movement, coming from the common people, and savouring largely of an industrial reform. In the reign of Richard II, Parliament denounced the Pope. Previous to this, John Wycliff had translated the Bible into the English tongue, and Chaucer had written his "Canterbury Tales."

In Bohemia, Professor Faulflash was instrumental in converting John Huss, the queen's confessor. In 1415, Huss was arrested and burned. The same

council demanded that the bones and writings of Wycliff be burned. The Inquisition had been set up in the twelfth century. The form of government in the various countries was that of an absolute monarchy. Theology pictured Jehovah as the great Sovereign of the Universe. Folks thought in the terms of an absolute and cruel monarchy. Theology and politics were made of the same philosophy, and the Father whom Jesus worshipped was caricatured into the likeness of the hideous human monsters who ruled the kingdoms of Europe. Sin might be atoned for by suffering, if one could suffer enough to please, and appease, an angry God. Heretics were burned, sawn asunder, etc., not alone to stop the uprising of the free human spirit, but with the idea of placating the Deity. Dante's "Inferno" perhaps could not have been produced in any other age.

In 1423, Lawrence Costers conceived the idea of printing from movable types. John Guttenberg and John Faust issued the first printed book in 1450. It was Wycliff's Bible. Men began reading it, and they searched in vain for "the divine right of kings." They comforted their souls with the ideal of Jesus concerning equal rights.

The ruling class undertook to suppress all reading matter, and especially the Bible. Faust's first issue of the book nearly cost him his life, as he was accused of being in league with the devil. The press soon became a distributor of intelligence, and awakened men to a consciousness of their rights and privileges. Fierce persecutions were endured. The Waldenses,

the Vaudois, the Albigenses, and others, have written in their own blood the story of their heroism, as they stood for liberty of conscience and human rights. The inspiration of the Mediator's messages made heroes in those dark days. In Spain, the Inquisition was waged under Ferdinand and Isabella, and Pope Innocent VIII. More than two thousand were burned in the furnaces.

The Reformation, led by Martin Luther, in Germany, helped to lift the dark clouds. The sadness of it is that the so-called Christian forces were lined up against the common people! Strange that every effort at reform has been opposed by some church! However, changes have taken place, and much of the prejudice against churches to-day is due to the history of the Dark Ages, men having forgotten the changes.

The order of "Jesuits" was organized in 1534, by Ignatius Loyola, of Spain, and was approved by the Pope in 1540. Its motto was, "A good motive makes any action right." It would be praiseworthy, therefore, to torture, imprison, even to kill the body, if the motive were the saving of the soul. It placed in the hands of the ruling classes an opiate for smitten consciences, and a weapon of fierce effectiveness for quelling any uprisings against established authority, ecclesiastical or otherwise.

In England, a case of "rogues falling out and honest men getting their dues"—or at least a part of them—occurred when Henry VIII divorced Catharine to marry Anne Boleyn and the Pope refused to sanction the proceedings. Henry decided that Eng-

land should have a Church of its very own, and therefore broke with the Pope. He was a poor, unworthy head of a Church, for he divorced two queens and beheaded two, but he broke the continent-wide "system" of authority by which dependents were held in bondage.

However, persecution in England continued to meet the rising tide of democracy in matters of religion, state and industrial life. Men who dared to do their own thinking were burned and otherwise executed. In 1554, Mary, a granddaughter of Isabella of Spain, kindled anew the fires of persecution, and made Smithfield infamous for the atrocities there enacted. In France, the Massacre of Bartholomew's Day, and the war against the Huguenots, evidenced the determination to hold the subject class completely under the dominion of their rulers. When this was ended, a victory for the thinkers was achieved by the edict of 1598, granting liberty of conscience.

In England, with Elizabeth on the throne, after Mary Queen of the Scots had been beheaded, Mary's instructor, George Buchanan, who also taught (and spanked) her son King James, when a boy, wrote a marvellous little book. He called it "*De Jure Regni*," or "*The Right to Reign*." Its date was about 1560, and its key-note was, "The will of the people is the only legitimate source of power." Logically, he smashed the "divine right of kings," laid the foundations of democracy, and raised a voice to cry for equality of human rights, which has never been silenced. Sixty years thereafter, the Puritans landed

at Plymouth, and human rights began a new era, under brighter skies and more genial influences, on the virgin soil of America.

This very brief and incomplete excursus into the history of the struggles for equality or rights and privileges shows the Mediator's principles as the guiding star in the Dark Ages, leading men to a better day. The star has by no means set, but had its light not been dimmed by the shrouding of the kingdom ideal with churchly power, it might have shone with greater brilliancy in the benighted period.

However, we may trace the blood-tinged line of sacrifice that connects Calvary and Bartholdi Statue, and see how Jesus' value of human beings has developed into the great ground-swell of democracy that is sweeping the world to-day, and even piercing the monarchy-sodden countries of Europe.

In its development, we see the usual order of progress,—namely, first religious liberty, then political freedom, and in the third place the attainment of industrial rights. Judge Elbert H. Gary, president of the American Iron and Steel Institute, and one of the world's foremost representatives of "big business," when speaking to employers recently, said with strong emphasis:

"Every individual should under all circumstances receive from all others honest and fair consideration. There should not be, there must not be, any discrimination against or in favour of any particular group of persons if this country is to retain the position among the nations to which it is justly entitled."

In the great Conference of World Powers for the Reduction of Armaments, which assembled in Washington, D. C., on Armistice Day, in 1921, we see another great step in the world's progress toward the ideals of the Mediator. Time alone will reveal the results of this attempt to lessen the expenditures for naval and military equipment, release numbers of men from military pursuits to the productive occupation, and make future wars less probable. It also shows some of the possibilities of world government by conference. Aristide Briand, Premier of France, in discussing the difficulties confronting this Conference, showed how the situation clears when men get together with a real desire to form right relationships. He said:

"I have attended many international conferences. Before some of them met it was said that the difficulties were so great as to make a rupture certain. Well, the rupture never occurred, and it is an established fact that when you sit around a table and discuss questions frankly, looking one another in the eye, difficulties have a way of diminishing."

The imprisoned germ of economic emancipation has burst its chrysalis and appeared in its exquisite tints of beauty, but has not yet attained its full wing power. To behold its full strength, the code of the Mediator is the Mecca back to which we must journey. That alone can bring about personal relationships that will insure justice, peace and prosperity.

XIX

BACK TO THE MEDIATOR

“Every plant which my heavenly Father planted not, shall be rooted up.”—*Matthew 15: 13.*

“Every one therefore who heareth these sayings of mine and doeth them, shall be likened unto a wise man; who built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

“And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.”—*Matthew 7: 24-27.*

IN the early chapters, we studied the growth of industrialism and the problems to which it gave rise. Then there was found in the teaching of Jesus the remedy for world-wide unrest and national evils. We saw His remedy rejected, Himself crucified, and the natural results of such a course culminating in the destruction of Jerusalem and the overthrow of the nation. But having made provision for an after-death life, His religion proved to be a world power and its principles operative for all time. The fact that it did not bring industrial and national relief was found to have been due to the deflection of its democracy and the suppression of its economic message by being made a State religion. The social sed-

ative of mysticism, Hellenism and Greek philosophy took out the economic teaching of Jesus, and paralyzed the spiritual democracy of His message. Christianity went on its mission to save the soul, but the industrial systems were left untouched, and "man's inhumanity to man" continued to "make countless millions mourn." Macaulay said:

"The Church was the servile handmaid of monarchy and the steady enemy of public liberty."

Rabbi Menes said of the diluted religion:

"The Christianity of to-day is not the old, original Christianity. It is not Jesusism, for it is not the religion which Jesus preached."

Thus fettered, we are attempting to move forward. Contradictory as it may seem, we are many times obliged to go backward in order to get forward. The engineer of a stalled train moves backward in order to gain the momentum which will carry him over the grade. It is a compliment to civilization to say that it is on the up-grade; but it is quite disconcerting to find that industrially the wheels are clogging and the brakes tightening. Accumulated habits and ancient customs are proving a weighty load. Progress is tedious, effort is tiresome and the outlook is not reassuring. The hoped-for new day is still in the dawning, but its sun has not yet risen.

While weighed down by selfishness, and fettered by the chains forged in other ages, the awakening democracy senses the vision of social justice portrayed by Micah, in the following paragraph:

“He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?”—*Micah 6: 8.*

To strip away the accumulated burdens, and obtain the spirit and power to reach this ideal, one needs to go back to the Mediator.

We need to go back to Jesus to find the supreme social philosopher who was too wise to set forth an economic program as a “cure-all” for the ills of society. He did not set out to cure society: He established a religion and left that to work the cure. The economic side of that religion has not attained the success that could have been wished. Is improvement possible?

We need to go back to Jesus as the ultimate Source of Authority, not to some school of economics. Men grow suspicious at the mention of authority, but history shows that without it nothing great has been accomplished. Tyranny the human mind resents, but an authority that coincides with reason provides a repose that is inviting. Economically, it decides something.

Jesus' authority rests not alone upon His miracles, or upon the supernatural, but upon the fact that He interpreted men to their own inner consciousness, as His words commended themselves to the good judgment of His hearers. The saying that “he spake as never man spake” was an endorsement of His authority. To-day we can find no other source of compelling power. We cannot go to the churches for it,

for men disagree as to their creeds; we cannot go to the councils, for their findings are accepted by only a few adherents. The implicit confidence that the millions have in Him drives us back to Jesus. He only can speak with the authority that will be recognized by all classes. Twenty centuries have proved that His teaching laid the foundation of equitable economics, ideal social conditions, and an industrialism based upon the Golden Rule.

We need to go back to Jesus, and not wait for Jesus to come back to earth. The opinion that Jesus' mission has failed, especially so far as man's physical needs are concerned, too largely prevails. This gives rise to the belief that we shall have to wait until He returns to the earth and establishes a millennium before the conditions portrayed for His kingdom can prevail. His coming will be joyous only to those who have gone back to His truth and ideals, and not to any who may have waited idly for Him to return and do what He has commissioned His people to do. Already, all authority has been given unto Him in heaven and upon earth. It is now operative, and to solve our problems it needs only an immediate application to every sphere of human life—spiritual, mental, moral and physical.

For initiative, we need to go back to His wonderful personality, and the power of the Holy Spirit, which He promised. The force of His teaching is due to the personality which stands back of it. Across the chasm of the centuries the eye of faith beholds the Man of Galilee as the World's Mediator. It is im-

portant for one's usefulness in the workaday world to have a correct vision of Him as He stood in the midst of the social and political conditions of His time. In the midst of the awful surroundings cited in other chapters, His first message, as reported by Luke, was this quotation from Isaiah:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

In answer to John's inquiry, He said, "Tell John the poor have the gospel preached to them." This would convince John, since it was very unusual for the poor to have any consideration. Here is a still more hopeful message:

"Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

Professor Harnack says:

"These words dominated Jesus' whole work and message: they contain the theme of all that He taught and did. . . . A new humanity opposed to the old, men of God—these Jesus was first to create."

Here is a message for modern times. To the weak and suffering, it is a message of cheer; to Christian men in positions over their fellows, it is a message

from their Master, asking that they do unto others as they would have him do unto them—the message of a sympathetic Mediator.

To go back to Jesus for a revelation of the real nature of the fatherhood of God would remove much of the misapprehension, and antagonism to religion, under which many folks labour. A modern social writer, whose utterances have misled sincere men, summarizing a discussion of this subject says:

“These then are the three counts in the indictment which the democracy brings against the idea of a fatherly creator and ruler of the universe: First, that it is unbiblical, and was a ‘devised fable’ craftily interpolated into the Christian system by Greek metaphysicians at the behest of their Roman overlords. Second, that it is untrue, because the forces of nature do not operate on any basis of intelligence and kindliness; they are brute powers which are not to be prayed unto, but mastered. Third, that it is immoral, in as much as it presents to fundamental democracy the opposition of fundamental absoluteism. And the last is the most damnatory count in the indictment.”

God pictured as a despotic Czar or a brute force! The only answer needed is to go back to Jesus and study the sweet relationship of father and child which He presents. The statement is but a further proof that the natural man does not know the fatherhood of God in the Christian sense. Proletarian and prophet, wage-earner and wealth owner, all need to sit at the feet of Jesus while He interprets the Father.

Churches need to go back to the ideals of Jesus as a means of enlarging their usefulness to workingmen

and their families. There has been a drifting away from churches. Now a more serious danger is seen on the horizon: there is growing a strong and determined spirit of antagonism. When conscience is for a church, there is hope: men are not going far away from the anchor of the soul. When conscience turns against a church, and men believe they are doing God service by antagonizing its work, then disaster must overtake both church and people.

To go back to Jesus is essential to the success of social interests. The most thoughtful social workers understand that these interests must be rooted in religion, or they soon perish. The short life of social enthusiasm has surprised many. Here is the explanation: it has been destitute of religion. Richard Whiteing says:

"Democracy is a religion, or nothing, with its ritual, its ceremonies, its cenobites, its government as a church—above all, its organized sacrifice of the altar, the sacrifice of self. This is the deepest craving of human nature. All attempts to sacrifice man's heroism to his interests have failed. His goodness must make him smart."

Mazanni has well said:

"Great social transformations have never been, and never will be, other than the application of a religious principle, of a moral development, of a strong, active faith. On the day when the democracy shall elevate itself to a position of a religious party it will carry away the victory, not before. . . . The religious question pursues me like a remorse; it is the only one of any real importance."

Here is another quotation from a forceful writer, who represented an aggressive wing of the industrial party in the United States:

"By holding with Jesus, the democracy obtains the momentum of the centuries. Historic continuity is of incalculable advantage. Had the Strum and Drang period in Europe a century ago identified itself with the stream of democracy which issues from Galilee, it might have been other than a fire in straw, and the world might have been saved from the reaction which followed, lasting seven decades. From the summit of twenty centuries, Jesus overleans the democracy of to-day, and is ambitious to reinforce it with ancestral wisdom and the might of martyrs. It is no small advantage to the social movement that it can claim as its Lord Him who redated the calendar. The springs of modern democracy are in Nazareth. . . . The democracy needs Jesus to stiffen it against surrender and self-betrayal."—*Bouck White*.

Does not this indicate a willingness on part of the workers to join hands in a movement leading back to Jesus and making Him Mediator? That religion is the supreme power in human life is the testimony of another, who says:

"If the social movement were to be lopped away from its holdfast in religion, that movement would receive therein its death mark."

Business reasons, also, demand our going back to Jesus. To allow His code to settle disputes between capital and labour, and between warring nations, would usher in better business conditions and establish commercial faith and confidence more firmly.

Adding prosperity to mills and shops, it would increase the volume of business in every line, and bring plenty to the home of the workingman—a plenty that would repaint roses upon the cheeks of his wife, in bringing increased comfort and education to his children.

We need to go back to Jesus for a workable interpretation of the Golden Rule. It has been said that “the Golden Rule in business would overturn our whole economic system.” If this be true, it is the most damning thing that has yet been said about the “system.” Possibly a Tolstoian interpretation of the Golden Rule would result in confusion. It needs to be understood in the light of the Second Commandment. To “love thy neighbour as thyself” requires a knowledge of equitable self-love and some degree of enlightened self-respect. To do unto others as we would that others should do unto us, requires a just conception of what we would do unto them, and not merely a selfish desire to have them do good unto us. Besides, the initiative is with the individual who is privileged to do the gracious act, and not the one who might be seeking it. Economically, the man of the street would like to exchange places with the millionaire; but in imagination, let him put himself in the other man’s place—become the millionaire—would he then be willing to do what he now wants the millionaire to do? If not, has he any right to even desire such a change?

The solution lies in the fact that where Jesus is Mediator, He makes the Golden Rule workable by

regulating the thoughts, forming the characters and guiding the desires of men—not by turning loose unbridled passions and covetous ambitions. Right relations will assure its righteous working.

The character and conduct of those who do thus accept Jesus modifies the thinking and attitude of men who do not accept Him, by moulding public opinion and fixing standards of right. Motive must be considered as well as meaning in the observance of the Golden Rule: Jesus furnishes both.

Perhaps the strongest reason for going back to the ideals of Jesus yet remains,—namely, to establish the new democracy, which the World War has given us. Democracy was the magic word in that war. To make the world safe for it, and it safe for the world, was a task to which the armies gave themselves with a spirit of heroic sacrifice.

This has led us to examine democracy as never before. Is it but a name to conjure with, something abstract and elusive, practical only on election day, or is a great principle permeating and controlling every phase of life? What is going to be the moral equipment of a democratized world? Even the worst of the old autocracies organized a social order and maintained some kind of law. Throwing off this, Russia turned to Bolshevism. Is that to be a world-wide result?

In the present crisis, Christians feel that they have a large share of responsibility, and that in Jesus' teaching of the brotherhood of man and the fatherhood of God there is the open sesame to the solution.

However, the real attitude of most of those active in the democratic revolt in the Old World is that of bitter hostility to the churches. Bolshevism refuses to acknowledge God in government. It is idle to indulge in utopian dreams of beneficent power while that power is being questioned and assailed by forces that cannot be ignored. In the world-fellowship of to-day, no country is exempt from the spirit of unrest that is stalking abroad, seeking that which will bring the greatest good to oppressed humanity.

We have seen that Christianity grew into a system under influences that were not democratic; that it was born under Roman imperialism, and by the Middle Ages had become a rival of the Roman Empire. The best that early Christianity could do was to accept the social, political and industrial conditions of autocracy, and ameliorate them by acts of mercy. For instance, it could not liberate slaves, but it could urge kindly treatment of them.

Growing up in the midst of such ethical ideals, Christianity embodied many of them in its doctrines and morals. Democracy is now emphasizing the worth of the individual and is bringing about a different conception. Will Christianity apply the sieve and scalpel, and adapt its philosophy to the newer ideals, or will it part company with the dawning democracy?

Autocracy means power handed down from a ruler, who by virtue of certain claimed rights, assumes the responsibility of government. Democracy is power handed up from the people, with whom the

responsibility of the government rests. Its rulers govern in behalf of the citizens. Democracy must be a frame of mind before it can successfully become a form of government. It must possess the spirit of altruism, and must have a right standard of intelligent and conscientious action. Where can these be found except in the code of Jesus?

The largest task of democracy is to guard the rights of all: to secure and maintain equal rights for every one. In an autocracy, the ruler grants special privileges, and thus creates upper, middle and lower classes, *ad infinitum*. Democracy means the elimination of class privileges and an equal chance for all. The rights of the weaker must not be allowed to suffer at the hands of the stronger. Covetousness must not be the driving power. More intelligence and altruism are necessary in a democracy than under any other conditions in the world. When a revolution loses its moral character and becomes a class struggle, it loses its democracy in Bolshevism. The weakness of the Bolsheviki movement is that it is for one class only—the proletarian. It thus perpetuates class distinction and becomes an autocracy, as truly as was the reign of the Czar, and so far in hands far less capable. It is the farthest remove from democracy.

Can the world tendency toward democracy in national affairs continue without permeating religious and industrial life? Shall serious inquirers be turned away, or shall we examine the foundations, and show the provision which the Mediator has made for a religious faith that embraces the highest form of de-

mocracy? From His teaching democracy sprang, and within the realm of that teaching a place must be found for its highest development.

Sweeping aside the webs that have been woven about the teaching of Jesus, we find that it is entirely free from the "overhead" authority which the rising tide of democracy so greatly fears. Its motive is love, not compulsion, and it has no "overhead" government in creed or conduct. The kingdom of heaven is not "overhead" rule: "the kingdom of heaven is within you." It is not some cataclysm that comes with observation, but is the reign of the laws of heaven in the hearts of men and women, and working out through their efforts. God does not speak from the skies and direct the course of events by "overhead" commands: He works through human hearts and by individual and organized efforts leavens civilization and guides the forces that are shaping destiny.

If the new democracy carries us back to the ideals of Jesus, it will bring a wider and stronger evangelism. It will appeal to folks to consecrate their lives to God with a broad, altruistic, self-sacrificing spirit, that they may help to bring heavenly conditions upon earth, and not alone that they may be ready to enter heaven hereafter. Jesus appealed to men to help to establish the reign of God upon earth. Possibly we have been more solicitous to get folks into heaven than to get heaven into folks. Heaven is as attractive as ever, but the stronger call that folks will feel will be to enter the kingdom of heaven for the sake of

their own souls, the *welfare of humanity*, and the glory of God. Such a motive will add power to the forces of righteousness in the industrial and political world. Soldiers fought for democracy. Shall we do less than carry our religion into it, and make democracy safe for the world, and the world safe for democracy? Democracy has reached the place in its development where it must function or fossilize. Christianized, it can meet the world's need, but not otherwise.

The new democracy is destined to dominate in the realm of industry, also. Inspired by the spirit of the Mediator, employers and employees will be ready to democratize the industrial world, as well as the political sphere. Paradoxical as it may seem, while democracy has been gaining control of politics, autocracy has been growing in industrialism. The conflict which this has produced is everywhere apparent in the awful turmoil and unrest that are visible upon the crater of the industrial volcano. The message of Jesus will still the threatened eruption, but only by His spirit of mediation and fair dealing can the highest welfare of all parties be attained.

However, a hopeful sign of the times is seen in the new democracy which is permeating industrialism. An illustration of its working may be seen in the desire of many corporations to have their employees become stockholders. Stock is being sold on special terms, and every employee may become a shareholder, and eventually have an interest in the company for which he works, becoming both capitalist and

workingman and being partially his own employer. That employees appreciate this courtesy is proved by the number of them who have purchased the stock. The plan is only in its infancy, but they now own millions of dollars' worth of stock.

The Christian virtues of thrift and honesty on part of the workers, coupled with the desire for fair dealing and profit-sharing on part of employers, are also helping to democratize industry. Christian democracy is first a spirit of coöperation, and afterward a form of successful action in the industrial world. The principles of Jesus' teaching produce this disposition in every employer and employee who receive them in an unprejudiced and open-minded manner. Because they do this, they will meet the demands of twentieth century democracy in every line of human endeavour, and will beget an evolution of well-being which will prevent a revolution, with all its disastrous results.

To go back to the ideals of the Mediator, allow Him to create right relationships one with another, and seek His spirit of conciliation when differences arise is the only safe course for all the world's varied and momentous interests, as truly as for the individual soul's eternal welfare. "In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" from our sins against men, as truly as from our sin against God.

XX

SOLIDARITY OF INTERESTS

WORKING—TOGETHER—WITH GOD

“Working together with him.”—*2 Corinthians 6: 1.*

“Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”—*Philippians 4: 8.*

“For as he thinketh within himself, so is he.”

—*Proverbs 23: 7.*

WHAT an attractive partnership! Instead of suspicion, distrust and enmity, capital and labour may be fellow-workers, and when they thus get to working together it will usher in the dawn of a prosperity such as the world has not yet seen. But the highest privilege, and that which makes this lower one possible, is that of being fellow-workers with God. Making Jesus Mediator makes God the Senior Member of the firm, and the Master Workman on every job. It is only as He thus becomes the Helper of the individual that His power can reach the masses; for the gospel of social redemption grows out of individual redemption, as all human rights grow out of personal rights. Right re-

lations with Jehovah bring right relations with one another, and weld together all interests.

Factionalism must bring disaster. Economic Bolshevism undertook to exploit the people of Russia for the benefit of a small fraction of the population,—namely, the wage-earners. It is producing the impoverishment and starvation of the masses of the people, and the practical enslavement of the wage-earners themselves, through a system of labour conscription. Rome controlled well her classes; but Rome fell, and her classes suffered with the masses: the slave owner and the slave fell together. So it must ever be: some classes may obtain a temporary, seeming advantage; but where there is class struggle, all must eventually go down together.

To attain that ideal condition where we are workers together, and all working with God, is difficult. It is life's highest attainment. The prejudices of years of training in militarism, commercialism and industrialism have to be overcome, and the innate perversity of the human heart conquered. The fetters of a monarchical mould, with all its forms and mechanism, have to be broken from the democracy of Jesus. A selfish love of the world, with the lure of its pleasures, has to be conquered, that the soul may be born anew, and dominated by the spirit of a sacrificial life. The spirit of selfishness must die, that the spirit of altruism may live.

The task is difficult, but it is not hopeless. To accept Jesus as Mediator, and His teaching as the law of adjudication, would bring the power of heaven to

assist, and to assure, the completion of the task. All power in heaven and on earth is in His hands. Is anything too difficult for Him to accomplish?

But the inspiration of the whole movement lies in the thought that it is worth the effort. The blood of millions slain in war cries out for it; the poverty, squalor and disease found in the industrial world plead for it most piteously; the specter that stalks beside the captain of industry through his well-appointed office and palatial home whispers burning words to his soul, demanding its equitable solution. To help banish all evils and put peace and plenty, joy and hope, in their stead is a God-given privilege in which the noblest souls of earth might well covet a part, however humble. No greater honour could be bestowed upon a human being than that of "working together with God" in exalting Jesus to His rightful place as Mediator, as well as Saviour, and lifting humanity to its highest possible life here and hereafter.

With a right spirit and a correct code, a solidarity of interests must be recognized as of supreme importance. Only this will save us from the ruin that has come to every civilization of the past which has been dominated by autocracy and rent by the struggles of hostile classes. All must work, and all workers must be recognized as brethren, whether working by hand, or brain, or capital. Capital and labour must be seen as parts of one great movement, yielding profit and comfort to each other. As friends, they minister to the good of both, and to the well-being of

the public; but as enemies, they can drive industrialism to suicide, cripple business, unsettle society and put the firebrands of hell beneath the altars of church and home.

The man who works with his hands is likely to look askance at the man who works with his brains, while professional life is often regarded as far removed from that of the wage-earner. As there are many members in one body, and all members have not the same office, so to carry on the diverse interests of modern civilization every possible kind of labour is necessary. Quite frequently, the man who is called a "capitalist" works as hard as any of his employees. Brain and hand, and means and muscle, are true yoke-fellows in modern industrialism. Without the inventor, there could be no machinery; without capital, machinery could not be constructed; without the operator, machinery would be useless. The following lines by Breton Braley emphasize this fact:

"Back of the beating hammer
By which the steel is wrought,
Back of the workshop's clamour
The seeker may find the Thought.
The Thought that is ever master
Of iron and steam and steel,
That rises above disaster
And tramples it under heel!

"The drudge may fret and tinker,
Or labour with dusty brows,
But back of him stands the Thinker,
The clear-eyed man who knows;

For into each plow or sabre,
Each piece and part and whole,
Must go the brains of labour,
Which gives the work a soul.

“Back of the motors humming,
Back of the belts that sing,
Back of the hammers drumming,
Back of the cranes that swing,
There is the eye which scans them
Watching through stress and strain,
There is the mind which plans them—
Back of the brawn, the brain.

“Might of the roaring boiler,
Force of the engine's thrust,
Strength of the sweating toiler,
Greatly in these we trust.
But back of them stands the Schemer,
The Thinker who drives things through;
Back of the Job—the Dreamer
Who's making the dream come true!”

Here we see the solidarity of industrialism and the interdependence of one kind of labour upon another. A creed that would teach that “one is your Master, even Christ, and all ye are brethren,” would go far toward giving Him His rightful place as Mediator and solidifying our interests by clustering them all around Him. If He could rule in the workaday world as truly and completely as in solemn monasteries, ivied cathedrals and gilded churches, what a halo of peace, and what a reign of prosperity and plenty would bless this sin-suffering and war-ridden world, and all its struggling inhabitants!

Jesus, be Thou Mediator,
And watch from sun to sun;
Yea, stand beside the toiling ones:
See their honest work is done.

Jesus, be Thou Mediator,
And in the office stay.
Scan the ledgers for the costs
And see the wage they pay.

Jesus, be Thou Mediator,
And into councils go.
When there injustice lifts its head,
A better way Thou'lt show.

Jesus, be Thou Mediator,
And when fierce anger rises,
Help men to see that peaceful ways
Have won earth's highest prizes.

Jesus, be Thou Mediator!
Bid world wars to cease;
Bring better victories to men,
Born of Thine own sweet peace.

Jesus, be Thou Mediator,
And change the hearts of men
So they'll accept Thy code and ways,
And ne'er need to strike again.

Jesus, be Thou Mediator!
Help all to thus choose Thee;
And from the evils round about
Keep all the workers free.

Jesus, be Thou Mediator!
Bring heaven's Spirit down:
Put Thy truth in every mind,
And Altruism crown.

Princeton Theological Seminary Libraries



1 1012 01190 2139

